

A
HANDBOOK
OF
MODERN ARABIC:

CONSISTING OF A
PRACTICAL GRAMMAR,
WITH
NUMEROUS EXAMPLES, DIALOGUES,
AND
NEWSPAPER EXTRACTS;
IN A EUROPEAN TYPE.

BY
✓
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P R E F A C E.

ARABIC is talked differently in Algiers, in Malta, in Egypt, in Syria, in Bagdad, and among the Arabs of the desert. Nowhere¹ is the Arabic of the Koran and of poetry spoken. The difference of the old and new is similar in many respects to that between the Greek of Homer and the Greek dialects at the time of Xenophon. No modern can without pedantry and absurdity speak in the older dialect. When he composes poetry, he may write as Hariri, if he can; just as an Athenian or Alexandrian, if he chose to adopt dactylic hexameters, might use the dialect of Homer. When the Arab now writes prose, he obscures the chasm which separates his dialect from the ancient, by omitting the vowel points, which used to distinguish the *cases* of the noun and the *moods* of the verb. While learned men struggle to forbid the phrase MODERN Arabic, and will have it that the language has not changed (as if change were not a necessity of nature and a condition

¹ See P.S.

of growth), they yet distinctly confess that these final vowels are not and may not be sounded. But their omission so mutilates the old grammar, as in itself to constitute a new dialect. Moreover the words in use have largely changed, especially those in most frequent recurrence. A huge mass of meanings have become obsolete. The dictionaries mischievously heap together, without distinction, the senses which belong to different ages or places, and call that "Arabic." Even concerning the Thousand and One Nights, which is more recent than the age esteemed classical, the learned Mr. Lane confesses that it is often impossible, "out of twenty or more significations which are borne by one Arabic word," to be sure which was intended by the author. He declares that the style of that book is neither classical, nor is it that of familiar conversation, but is almost as different from the one as from the other. I hope that I need no further defence for insisting that to learn the Modern Arabic is not to learn the Ancient, and to learn the Ancient is not to learn the Modern.

Although the local dialects differ considerably, the difference is superficial, as in other cases of provincialism. When Arabs write a very unpretending letter, they lay aside a part of their local peculiarity. Mercantile letters from Syria to Bagdad, or Bussora, or Tunis, are a rough representation of "Modern" Arabic, as distinct on the one hand from the purely local dialects, on the other from the classical language.

Catafago's English-Arabic Dictionary evidently aims at this mark. A fuller and far richer exhibition of the same is in the Arab newspapers; which, whether published in Algiers or at Beirout, are in a dialect and style closely alike. To this may be added numerous publications of recent years, which exhibit the Arabs struggling to put off provincialism, and assume a common medium of thought. Such is what I understand by Modern Arabic, only its want of vowel-points leaves many minor problems unsolved. If any one has urgent need to understand Lancashire talk, he must go into Lancashire to learn it: so he must go to Algiers, or to Aleppo, to learn the local dialect. But if he wish to learn English, he will do best to learn first, neither the jargon of our peasants, nor the poetry of Spencer or Chaucer. Such easy prose or familiar language as educated Englishmen use, must be his beginning. He will afterwards go with advantage into any special field of English. The same applies to Arabic.

A peculiarity of the present Hand-book is its systematic preference of a European type, and its effort to put that type on a basis which should remove all objection to its permanent use. This has been a favourite object with the writer for more than the third part of a century, after his early experience of the great and needless difficulties which the current imperfect mode of writing Arabic involves. He did not then know

that Volney had long since promulgated the same doctrine: but the moment that a European understands the nature of the case, it needs not even experience to show the hardship now gratuitously inflicted on the learner. What would be thought of an English teacher's common sense, if, when a Frenchman desired to learn English, he should insist on teaching it him by a form of writing which omitted short vowels? Nay, if a Frenchman, ignorant of English, desired to read English short-hand, we should regard it as an insanity in him to refuse to learn our language and our long-hand *first*. If any one deny this, further argument is useless. The sole real question is that of fact: *does* the current literature omit vowels? It does, except for poetry; and the vowels of poetry do not show the actual pronunciation of prose and of cultivated speech. At present a learner is thrown on the dictionary, to fix many of the vowels: and since in learning languages we must forget much, and we remember only by frequent repetition, he may have to look out in his dictionary ten times, to know how to pronounce one word, even if the context show him its meaning. Then, alas! the best modern dictionary (that¹ of Boethor) is seldom pointed: in consequence of which, as I am now aware, I used often to put wrong vowels to the words which I learned from that dictionary. When the gram-

¹ Only French-Arabic: one cannot look out an Arabic word in it; nor indeed in Catafago, with his alphabetic arrangement.

matical analysis of a word is already known, grammatical rules will often settle the short vowels; but how to analyze the word, is perhaps the very problem to be solved; or whether the word is to be active or passive, is doubted. Moreover, so few of the people are educated, that their enunciation is very obscure. To learn the true vowels by the ear, is to the foreigner all but impossible. When the books and even the dictionaries alike evade to inform him, whence is he to learn? Grant that every one will wish *ultimately* to read the native short-hand; still, the speediest way to attain the power, is, by first learning the language in long-hand, exactly as if we were dealing with English.

Some years back I printed a hand-bill on this subject, exhibiting a system of European transliteration, and closing with the following passage:—

“IV. ADVANTAGES OF A EUROPEAN TYPE.—1. It will split the difficulties to Europeans learning Arabic, and to Arabs learning a European tongue. We shall be able to grapple, first with the language, and *afterwards* with the Arab type, and the Arab conversely. 2. What in contemplating new literature is of high importance,—it will lessen the expense of printing. 3. It will give to the Arabs capital letters, Roman letters and Italics; for many reasons valuable, especially in facilitating reference by a mere glance of the eye, and in preventing proper names from being mistaken for unknown common words. 4. By a more perfect punctuation, and by quotation marks, our type has advantage over even the most carefully pointed Arab text, in ease and quickness of reading. Much greater is its advantage in ease and cer-

tainty over an unpointed text. 5. It will aid foreigners and natives to enlarge their vocabulary. At present, with an unpointed text, even the native is apt to make ridiculous or disgusting blunders, if he dare to put vowels at random to a word previously unknown. 6. It will enable Arabs to write foreign names unchanged, or nearly unchanged; as Europeans do. Now, their attempts at foreign names are ludicrous, and involve enormous error. 7. Small Arab types strain the eyes of readers painfully; an important topic to Bagdad, Syria, and Egypt, where weak eyes and blindness are so terrible a scourge. 8. Few of even professed scholars ever gain the same intimate familiarity with an alphabet totally foreign, as with their own. If the Arabs need European instructors,—if they need Europeans to co-operate in producing for them a new literature, (*without which they can have no national resurrection,*)—they must be willing to accept our alphabet. By it they will multiply a hundredfold their aid from Europe, and will facilitate their own access to European literature. 9. By duly writing the double system of vowels, the imagination of Arab readers will be set more upon them, to the certain softening of Arab elocution, and a great lessening of its fatigue. At present, from the habit of writing consonants only, the intense effort to distinguish them leads to a spasmodic and hideous harshness, quite needless when the distinctive vowel sounds are duly heard. 10. So also the foreigner, who often proves permanently unable to execute some of the consonants correctly, will yet,—by cultivating the vowel sounds carefully, in which he is more apt,—attain a pronunciation always intelligible, never ridiculous, and at a short distance will seem to speak correctly. For vowels are heard further and clearer than consonants. 11. Whatever develops intellect, excites zeal for research into antiquity. A really new Literature, in European type, under European influence, will not make the students of the old literature

fewer; but will enable them to pursue it more fruitfully, with minds more powerful to select and to fuse."

I distributed this hand-bill in many quarters, and received several letters. One learned gentleman briefly replied, that he "could not see any use in my proposed change,"—entirely ignoring the eleven uses which I had enumerated. Similar rebuffs came from other quarters. I suppose, therefore, I must count on nothing but opposition from the learned, who seem to me disposed much to underrate the difficulties which they have surmounted, or indisposed to smooth the way of learners. When the field of learning is infinite, it is with me a crime to increase difficulty. I do not write for the learned, but to aid the unlearned: hence I appeal to the latter alone;—to those who have good sense, but no acquaintance with this particular language.

I have been a learner of languages for more than fifty years past, and have learned much of a few languages, a little of many. I know what makes them easy, and what hard: and I positively attest that this Arabic type is an enormous and gratuitous increase of difficulty; pre-eminently as to words in which the vocalization is really uncertain,—in which case one is ever learning and unlearning, and wrongly (perhaps) blaming one's memory. It is astonishing that either protest or reasoning should be needed on a matter so plain. Suppose us not to be learners, but already learned. We take up a book,—say, a newspaper, and

try to read it. To put the right vowels is impossible, until the eye has glanced forward in the sentence; for it may contain half a dozen words with doubtful vowels, which can only be adjusted by studying the whole. If the three words A, B, C be doubtful, each depends on the other two, as well as on the words which have no doubt. For instance,¹ *In ceteb*, means, If he shall have written; *Enna ceteb*, That he has written; *In cotib*, If it shall have been written; *Enna cotib*, That it was written; *Enna cotob*, That books—; and *Inna cotob*, Verily books—or—As for books—: and which of these is correct, depends on what is coming. The text writes all six perfectly alike. Thus every time one refers to a sentence, *it has to be studied anew*. The paper generally blots, if one try to insert vowel points in ink: hence I find it takes less time to write out in full, with my own pen, a work which I want to study, than refer to the unpointed Arabic text. Why natives make light of this, it is not my part to explain: but, whatever facility they have, it is none the easier to foreigners. If, then, we (or illiterate natives) desire to become expert in the short-hand, it is wise *first* to learn the language thoroughly in *long-hand*. At present it is difficult or impossible to get prose works that have the vowel points marked. The deficiency of stops, the absence of parentheses, and the mingling of words, aggravate other difficulties.

¹ It may also be read, *Enn, ceteb*, He groaned, he wrote.

The task which I have taken on myself cannot be done perfectly by me. If a learned Arab could have enthusiasm for it, and had (as perhaps some may have) as keen an ear for the English, French, and Italian sounds as I have; and had been educated in European grammar as I have; and knew as well as I, where Europeans are apt to go wrong, and what they need;—he would execute this task better than I. No foreigner can know, in delicate cases, what vocalization is, on the whole, best—neither pedantic nor vulgar. I can but *collate* the pronunciations sanctioned by Faris, by C. de Perceval, by Cherbonneau, by De Braine, by Léon and Hélot, side by side with my own reminiscences and my own MSS. written in Syria and Bagdad, making allowance for a French ear, and the peculiar deficiency of certain simple short vowels in French. After all, the delicate cases are few and exceptional. I am obliged to give directions for pronunciation, and my directions have no pretence to be perfect. But if they could be perfect, they would still be insufficient. No Englishman can learn from a book to pronounce French correctly, and the same is true of Arabic, whether a native write it, or a foreigner.

The educated natives themselves vary among themselves, especially concerning the *fine* and *coarse* vowels; a distinction which exists, but is not acknowledged in writing, even when vowel points are added. Between *a* and *e* there is often much uncertainty; as, whether

to say Jadied,¹ f. Jadieda (new), or Jedied, f. Jediede : but it is no more important than the question whether *command*, *basket*, should be pronounced with the broad Italian *a* of Middlesex, or with narrow *a*, as in midland and northern counties. In some of these details I perhaps have not attained consistency of spelling. Nevertheless, not only is our vowel system immeasurably superior to theirs, but as regards types for consonants, our resources are really great. Greek gives us three letters, $\theta \Delta \rho$, identical with غ ذ ث. Hebrew (a square type, easily harmonized with the Roman,) gives four letters, ט צ ח ע, identical with ט ص ط ع. English, in C Q X, has three superfluous letters ; we may add long Z of old English. It only remains to use such resources judiciously.

In India European types are extensively used to write the native languages. Our missionaries employ them in Africa, in the Pacific, and everywhere else, with more or less skill. The objections urged by some of the learned are astonishingly superficial, such as, that it is "against the genius of a language to bring in a foreign alphabet." They might seem to think that the Arabic alphabet had grown out of the soil with the language. Notoriously, it was adapted from the Cufic, by the very clumsy method of points, such as we often employ upon Roman letters. The single Phœnician alphabet has been modified into Greek,

¹ In Aleppo I always heard Jedied, in Bagdad (I think) Jadied.

Coptic, Gheez, Amharic, Etruscan, and Roman ; also into Estrangelo-Syrian, Cufic, Syriac, Samaritan, Hebrew, and Arabic. Very few languages indeed have had an alphabet made for their express use ; and if there were more such, they would only vex us the more.

Volney suggested the right thing, but his characters did not at all harmonize with Roman type. The letters ought to adapt themselves also to Italics, and be easy for joining hand, if possible. To *dots* there are grave objections. A single dot cannot be large enough to strike the eye, without being ugly : the printer therefore is sure in the long run to make it hurtfully small. Also in MS. it easily looks like a blot, and mistakes arise as to which letter it is meant to affect ; hence it impedes quick writing. A zero is better than a dot ; yet this blots in writing, and is not so good as a continuous train of the pen. Besides, as I now know, unless a printer cut new types, the zero pushes the letters apart. Accents, and the apostrophe, are wanted for their own purposes, and in maps all such things are mischievous. If new types *must* be cut, it is well to make the forms as perfect as may be.

The objects to be gained by a system of European transliteration are so great, that the eleven arguments quoted above rather allude to than develop them. Something more must be here added. A sound knowledge of geography lies at the basis of modern culture,

and for it MAPS are necessary. Without this knowledge the Orientals must remain as children, with weak, empty, and delusive ideas concerning other nations; incapable of receiving instruction by books or newspapers. But who will engrave maps for Turks, Arabs, and Persians in the type of their native MSS? what publisher in Paternoster Row or New York will undertake the speculation? And if such maps existed, what native seeking information would be able to read them, traversed by dots innumerable in irregular directions? An Arab may afford to turn into embroidery sacred texts with which he is familiar: but if one interlace in a map foreign names unknown to him, they must be unintelligible in such a character. Only maps with a very few names, such as are in our children's schools, could be legible. The Arab vowel points, utterly insufficient as they are to express foreign names, would entangle the problem worse than ever; for, the objections to using them and to dispensing with them are alike powerful. But we may further ask, Is INDIA never to receive modern cultivation? or is any one insane enough to suggest that the English Government will go to the expense of maps in the Devanagari and Tamil character?—a character far less embarrassing than that of Arabia. It will be replied,—“*Of course* all Indians who desire western cultivation must learn to read the names on European maps.” By the same reason we are claiming nothing great, in expecting

Arabs to make themselves masters of two kinds of type, and learning to transliterate. Most evident is it, that the world cannot afford to indulge in separate atlases for Arabia, for Bengal, for the South of India, for Burma, for China. For all these peoples a prerequisite of cultivation is, to learn the *characters* and use the maps of Europe. Not indeed our *languages*; that would be a condition too hard to fulfil, a condition which no despot could enforce. But if a beneficent Sultan were to establish schools for Arabs, and were to teach Arabic in them through a European type solely, this could not be felt as a hardship, in a country where so very small a fraction of the natives can put right vowels to the simplest native text.

And this seduces me into a political remark. England at vast expense sustains an embassy at Constantinople, and a fleet in the Mediterranean, for the sake (it is said) of *English interests* in the East. When we inquire what interests are intended, nothing else is discoverable but that we desire to maintain in Turkey "good will to our commerce, our religion, and our communications with India." Men not the least acute in the English Parliament have avowed their belief that our diplomacy and our fleets have no tendency to promote this "good will," but rather the contrary. Without venturing on so large a question, one may be permitted to assert, that if half the expense of our Mediterranean fleet were retrenched, and the money

spent under the direction of our CONSULS in free schools for the native population of Turkey,—to instruct them in Geography and the elementary knowledge to which it is the key, by the intervention of the European character and European maps;—it would do more in fifteen years to promote the intelligence and prosperity of Turkey, and with it all the solid and legitimate interests of England, than ambassadors and fleets can do in five hundred years.

P.S.—Since the above was in the printer's hands, I have seen the remarkable statements of Mr. Palgrave, that in the N. E. of Arabia, which he has opened to our knowledge, the people preserve in daily talk the final vowels of classical Arabic. Since no discussion of such a topic can here find place, it must suffice to remark, that if the people of that region talk the language current 1300 years ago in Mecca, it is now a strictly local peculiarity. In no case can the population, spread over the vast surface hitherto known, adopt the ancient dialect, as to its final vowels, or as to words and their current senses.

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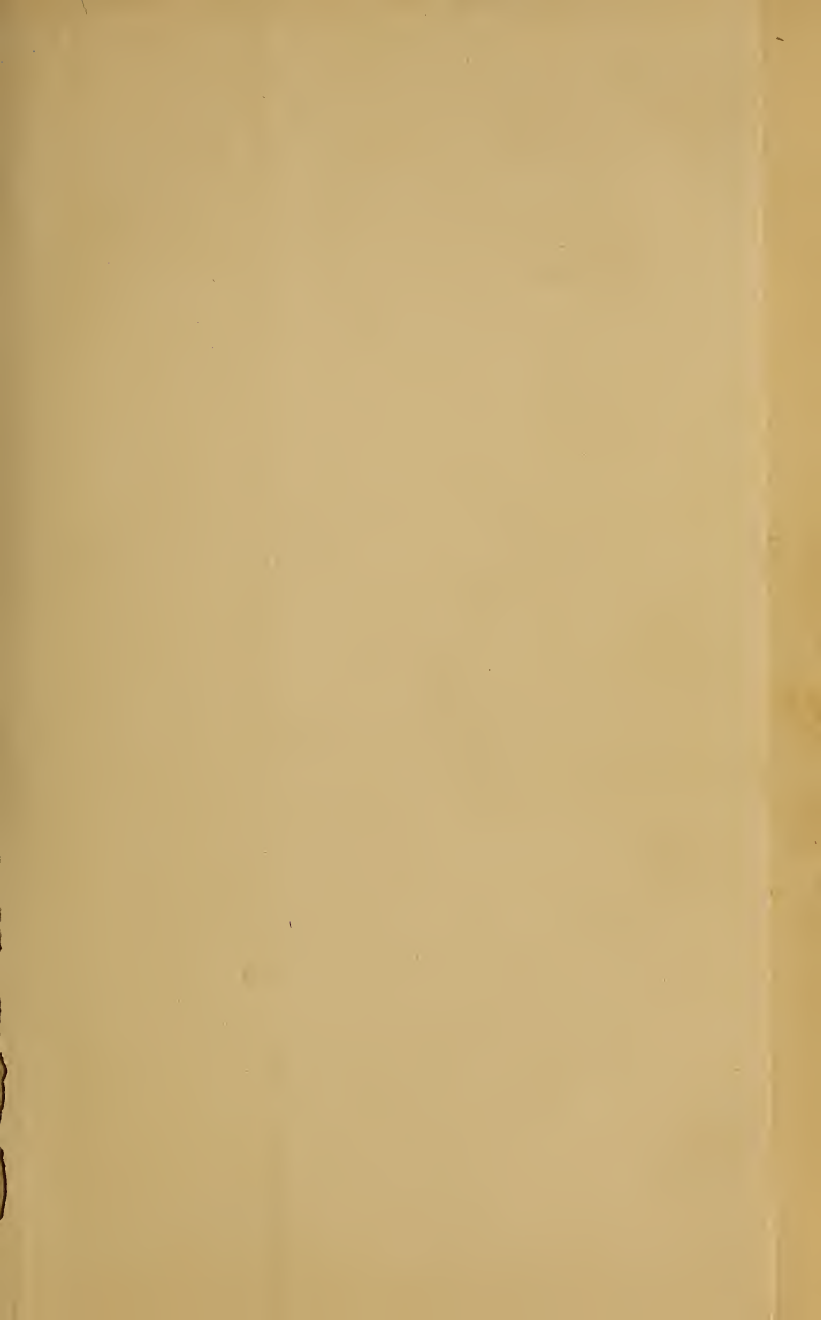
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C L M N H W Y	ك ل م ن ه و ي	س ز ط ق ف ث	س ز ط ق ف ث	انكليز مجاري مغارة اغنا قفل قفل قفل	tien, Tufi, 0ofl, Afâ, mofâra, cây, Inglicz,	tien Tufi 0ofl Agâ mogâra cây Inglicz.
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HANDBOOK OF MODERN ARABIC.

PART I.—PRONUNCIATION AND WRITING.

§ 1. VOWEL SOUNDS.

1. Pronounce *a* ordinarily as in *mutābi*, *coachmān*, or nearly as *u* in *mud*. Thus, Bann, coffee-bean; Madd, he stretched; Rabb, lord; are sounded as English *bun*, *mud*, *rub*.

Yet with strong *h* (Ĥ) and Ain (ʿ) the *a* is sharpened into French *a* of *salon*; which happens in some other words not easy to enumerate, as Ana, I; Ḍahr, back (sound it, An-a). Perhaps *h* in Ḍahr, affects the *a*.

2. Short *e* is for the most part sounded nearly as in *mēn*, *bēll*, only not quite so clear. (Whether indistinctness is here any virtue, may be judged differently in different provinces.) Thus, Jeb-al, a mountain; Bel-ad, a district; Mediena, a city; Ceb-ier, great. [The Englishman must not pronounce Jē-bal, Bēlad, nor Mīdiena, Cībier.] Thus also, El, the; Tell, hill; Ente, thou; Emte, when? Bel, but.

Nevertheless, *e*, like *a*, in many words takes a second sound, viz., that of English *a* in *man*; which is a sound not normal

in French and Italian. This sharpened sound of *e* may be heard especially, (1) in connection with *e* or *h*; as in Ecbar, greater; Ecøer, more; Lec, to thee: where Lec is to be sounded as English *lack*, and Bec (in thee) like English *back*. (2) In certain contrasts, such as Néfes, breath, Nefs, self; Béred, hail, Bard, cold; the second *e* of the dissyllable is sharpened so that an Englishman might write Nef-as, Ber-ad. Indeed in ʔásel, honey, I always heard the *e* as our sharp *a*.

3. If certainty could be attained, it might be well to write à è for the sharper sounds of short *a* and *e*; thus we should have Àna, I; ʔàhr, back; Entè, thou; Beràd or Berèd, hail; Bèc, in (or with) thee. I awhile attempted this, but found too many doubtful cases, and too much uncertainty whether I was pursuing laws of the language or provincial accent. On the whole I think that ^ʔ, ^h, and *e* tend to modify *e* into sharp English *a*, as ʔ tends to sharpen *a*: thus ^ʔEm, or; ^ʔEmma, but; ^ʔEmr, affair. There are not less than four different sounds of these two short vowels, which the Arabs either omit, or express by the single mark which they call Fatĥa.

4. Long *a* (â) is at least as broad as in *father*, *mask*, of the South of England. Indeed with Q the â is apt to take the deep sound of our *au aw* in *haul*, *bawl*. So too in the word Allâh, God, which an Englishman would be apt to write Ul-lauh.

5. Long *e* (ê) is as the vowel in *dare*, *bear*, *hair*, *their*, *there*. It is probably old Greek η, nearly French è, or é. Many English families or even counties so mince the *a* in *grasp*, *basket*, *castle*, *command*, as to yield the sound of this ê; but in the South of England it is only heard before *r*.

6. Short *i* is as with us in *little pin*. This sound being unknown to the French (who are prone to say *leetle peen*), one is apt to be misled by French notation which aims to transcribe Arabic. In *Min*, from; *Li*, to; *Tilf*, waste; *Mel-ic*, king; *Sinn*, a tooth; *Mafrîb*, sunset; *Menzil*, lodging; the short *i* is as clear as in English. [In many words the vulgar are quite indistinct, merging it in *o*, *u*, or *e*. Thus I always heard *Belâ*, without; which *Faris* writes *Bilâ* for the English learner. The word is a modern formation; but analogy requires *Bilâ*, so I follow *Faris*. And in some other words, in spite of provincialism, I cling to the classical *kisra*, where we have classical guidance.] Observe,—*never* to pronounce final short *e* as *i*.

7. Long *i* is as in English *machine*. It may be written *î* to save space; but to economize the circumflex, I write *ie* for it, as in our *field*. Thus *Tiep*, figs; *Mediena*, city; *Fetiele*, wick [not *Fîtieli*, rather *Fet-ielè*].

8. Short *o* is ordinarily as our *oo* in *good*. Yet when accented in a closed syllable it is rather the French *o*, as *Octób*, write thou; *Kobz*, bread.

9. Our long *o* in *stone*, according to *Catafago*, is not Arabic at all. Yet the Christians and Jews in Aleppo pretty clearly say *Yoam*, a day (with the vowel sound of English *boat*); so *Loan*, a colour, etc. In strictness this is a Diphthong. English *oa* is only an approximation to it, yet it is an approximation which will never be misunderstood. In fact, there are here two sounds, which I write *eu*, *au*. Of these *eu* approaches to *oa*, *o* in *boat*, *bone*, and *au* to *ou* in *our*, *sound*. The Arabic utterance is here less pure and single than the English; two vowels are heard in imperfect combination

Thus Yeum, day (nearly Yoam), Dau, buttermilk (nearly Dow). In fact Dawâ, medicine, is sounded exactly as English Dow-a [compare *dower*], and might in Arabic be written Daa without impropriety.

10. Short *u* is intended for French *u* in *bureau*. In Syria both *o* and *i* often degenerate into *u*; especially when *o* is repeated. Thus they say Cutob for Cotob, books; Jubon for Jobon, cheese; Fulfol for Folfol, pepper; Muxmox for Moxmox, apricots.

11. Dotted *ö* represents the German sound, nearly French *eu* in *heureux*, *jeune*. In Syria *u* is often corruptly sounded *ö*, as Föððä, for Fuððä, silver; Hösân, for Huşân, horse.

12. By *ui* I represent the long French *u* in *lune*, perhaps old Greek *υι*.

13. The diphthong *ou* is to be sounded as in French, or in English *you*. This might be written *û* to save space; but the fewer circumflexes the better.

14. The diphthong *öu* is a very obscure sound, but perhaps is that of French *oeu* in *soeur*, sister. Compare old Ionic *ωυ*.

15. The diphthong *ai* is very near to English *i* in *fire*, *tile*; as Kair, good; Kail, horses; Fair, other. No one can be misunderstood, or can seem absurd, who exactly utters here the English vowel. Yet the Mohammedan Arabs give somewhere more of the double sound.

16. The same remark applies to the diphthong *ei*. Nevertheless it is all but identical with English *ei*, *ey*, in *veil*, *grey*, which is the same sound as in *maid*, *pale*. Thus Leil, night, would be written Lale, or Lail, or Leyl by an Englishman. The combinations *ie*, *ui*; *ei*, *ai*; *ou*, *öu*; *eu*, *au*; might with equal grammatical propriety be written *iy*, *uy*; *ey*,

ay; *ow*, *ow*; *ew*, *aw*. But such notation would probably be less acceptable to Western readers.

§ 2. CONSONANT SOUNDS.

17. There are twenty-eight consonants. I call seven masculine or coarse; seven feminine or fine; fourteen neuter or medial. The neuters are—six liquids, *l*, *m*, *n*, *r*, *w*, *y*; three aspirates, *θ*, *k*, *f*; also the five letters *f*, *b*, *d*, *j*, *x*.

18. The liquids are sounded exactly as in English, if you carefully retain everywhere for *r* its full vibration (as in the Irish mouth), even before a consonant, or at the end of a word: as in *Barr*, *terra firma*; *Bard*, *cold*, *subst.* [for which an Englishman is prone to write *Burrad*, as though it were a dissyllable].

19. Of the aspirates, *θ* is as in Greek, or English *th* in *thin*, *breath*. *K*, *Γ* are commonly written *Kh*, *Gh*; the former being German *ch* in *auch*, or rougher still, as in Switzerland. *Γ* is to *K* exactly as *B* to *P*, *D* to *T*. Arabic Ghain (*Γ*) is fundamentally the modern Greek *Γ* or Dutch *gh*, only exaggerated. It is our Northumberland “burr,” the consonant heard in gargling. Many Frenchmen and Germans lisp *R* into *Γ*; hence Hanoteau (in *Zouave*) treats the Ghain as a modified *R*: but this obscures its relation to the aspirated *K*. In fact, *R*, *K*, *Γ*, are all alike vibratory, and *Γ* has no more of *R* than this common property. The Arabs say *Tefarfor* (TETARTOR) for gargling the throat; a word suggested by the sound.

In MS. I am accustomed to write *G g* for Arabic غ and *K k* for ك; which involves no inconvenience while we deal

with Arabic alone. But for certain languages into which Arabic enters,—as Zouave, Persian, Turkish,—this is objectionable; since G is there wanted for its English sound; and it seems a pity to waste Greek Γ, when we have it to our hand. Even in Arabic, English G is often useful for writing proper names; as in Giâna (*Guiana*), Gienia (*Guinea*), Ingliez (*English*), Ingilterra (*England*). Indeed in a few Arab nouns the English hard *g* is heard: thus Nargiel for Narjiel, cocoanut; Dongola, a heron. It is regarded as a peculiarity of the Egyptian dialect always to harden the Jiem (ج) into Giem, which is an approach to Hebrew. But no further notice will be here taken of this.

20. F, b, d, j, are sounded as in English: only perhaps the *d* is slightly dental, as with French and Italians. For *j* the French write *dj*, the Germans *dsch*, which are too clumsy for transliteration, and grammatically objectionable, especially when the letter has to be doubled. Finally, *x* here represents English *sh*, as in Portuguese, not without historical excuse; for *x* of Latin stood for Greek ξ, and the representative of this in Phenician and Egyptian seems to have degenerated into the *sħ* and *sh*. But convenience is here the chief argument. We cannot afford to waste the *x*.

21. P and V are found only in foreign words, as Vâpouir, a steamboat, which will probably prove an inevitable noun. Marceb-a-nâr, (fireship) suggests a different thing. In such names as Petersburg, Paris, Vienna, Valparaiso, we need P and V. [Also in Persian, Turkish, Zouave, the sounds of English *tch* and French *j* are found, as well as the hard English *g*. These three are all marked in Turkish type by a *triple dot* (•) which in MS. is habitually imitated by the

circumflex (ˆ). A triple dot has none of the disadvantages in printing which a single dot involves. It is not mistaken for a blot on the MS.; and it is legible without being so large as to appear an ugly spot in the types. Hence I think that c, j, g surmounted by a triple dot will not ill represent چ, ج, گ, if occasion require, in Indian or African languages. Nevertheless, if T ʔ be adopted for غ, our simple G g suffices for Persian Gaf.]

22. The seven feminine or fine consonants are s, z, t, Δ, c, h, ʔ. S never has the sound of z, but is everywhere sharp. T is slightly dental, and in Algiers tends to degenerate into ts, as with the Kabails or Algerine Berbers. Δ Δ is as in modern Greek, or our flat th in *the*, *this*. C is nearly our k, but forwarder in the mouth, and more mincing; as is the case with s, z, t also. The Turks interpose short i after c, saying nearly (in English orthography) kⁱean or kyⁱean for cⁱen. But the Bedouins sound c as our ch in *chill*, *chant*, *latch*; and the learner who has no opportunity of hearing the true sound of Q will do best to give to C its Bedouin pronunciation; otherwise he will almost inevitably confound it with Q. Even at Bagdad the Bedouin sound prevails, at least before e and i, and it is in perfect analogy with the soft sound of j, which is almost universal beyond Egypt. H is perhaps identical with English h. Finally ʔ (which is called Hamze) is a mere *hiatus*. We are made aware of it even in English, when we distinguish “an ʔice pudding” from “a nice pudding;” but an Arab would wish to write Antiʔochus, Itâliʔa, where it seems to us absurd to reckon the hiatus as a consonant. In such a word as Yesʔel (he asks), the consonantal power of the hiatus is less obscure.

23. Between *á* or *é* and *a* the Hamze in modern pronunciation generally becomes *y*; thus *Mirsê^a* (anchor) is *Mirsêya*. Even *Ma^s* (water) is pronounced *Mây*; and so we may write it, the radical letters being *mwy*. The Mohammedans make Hamze audible in *Xai^s* (thing). Sometimes the Hamze between vowels changes to *w* (and is so written by the Arabs), especially when the preceding vowel is *o* or *ou*; as *Mowellif* (a composer) for *Mo^sellif*.

24. The seven masculine or coarse consonants correspond with the feminine, each to each. They are *Ṣ, ẓ, Ṭ, Ḍ, q, Ĥ, Ṭ*; *Ṣ, ẓ, Ṭ, Ḍ, Q, Ĥ, Ṭ*. The two first are a pouting *s* and *z*. The lips are protruded, and (natives say) the tongue must be put between the teeth, with much danger of biting it. The form of *Ṣ* is borrowed from Hebrew *צ*. The coarse *t* (*Ṭ*) is familiar to us in Irish brogue, when *water* is pronounced. The upper gums (or even the palate) must be touched by a *broad* mass of the tongue, and the lips opened; while in the fine *t* the *root of the tooth* is touched by the mere *point* of the tongue, and the lips drawn closer. The *Ḍ* is nearly *dth* of Englishmen, yet it is not a double sound, but a coarse *Δ* formed by a thick tongue on the gum; while in fine *Δ* the tongue delicately touches the edge of the fore tooth. *Q* is far deeper in the throat than our *k* (as *c* is forwarder in the mouth than *k*), and is very soft,—*wholly free from vibration*. The foreigner finds his throat soon to become sore at the root of the tongue from a frequent utterance of *Q*. It is thought to be heard from the rooks when they say *caw*; hence *Qâq* (pronounced *Qawq*) is Arabic for the crow, generically. Strong *h* (*Ĥ*) is often heard from Irishmen. It is wheezing and guttural, with something of a *w* in it at the beginning of a

word, as in our rare name Whewell. The force of air in the throat is considerable, and is strangely prolonged when it ends a word, as *MelieĤ* (good), *RâĤ* (he went). The letter Ain (ʔ) is not merely a hiatus, like Hamze, but a muscular upward jerk of the chest and stomach, accompanied with an elevation of musical note to the vowel. It may be called a *spasmodic emphasis*, such as a stuttering man executes, when at last his vowel struggles out; as *ʔarab* (Arabs), *Maʔz* (goats), *Robʔ* (quarter). A foreigner at first believes it is a vowel: and it is as much a semivowel as *s*, *st*, *h*, which we seem able to sound by themselves. Grammatically it is treated as a pure consonant.

25. In a few words either there is confusion between *ʒ* and *Ā*, or *ʒ* has changed its sound. *Āahr* (the back), *Āöhr* (noon), *Āölme* (darkness), *NaĀuif* (clean), *ʔaĀm* (bone); and in Syria *ĤafaĀ* (he preserved);—are pronounced with *Ā*, though written (in Arab character) with *ʒ* (ز). But *ʒâlim* (tyrannical), *ʒalm* (tyranny), are sounded with *ʒ*, as though it were a different root from *Āölme* (darkness). [In classical dictionaries *NaĀuif* is *dirty*, and *Nazuif*, *clean*!]

26. The terminations *-ieq*, *-iek*, *-ief*, are uttered as if a short *a* were interposed before the final consonant. [This is *PatĤa furtive* of Hebrew.] It is peculiarly important in expressing *-ieq*, as *ʔatieq* (*ʔatié-aq*), *old*; since it at once discriminates *Q* from *C*. Possibly *-ieĤ*, *-ouĤ* equally have the furtive *a*. The learner must most carefully learn to distinguish the terminations *-ieʔ*, *-ieĤ*, *-ieh*, as in *Xanieʔ*, shameful; *MelieĤ*, good; *Cerieh*, unpleasant. In *-ieʔ* the muscles of utterance jerk upwards. *MelieĤ* must be conceived of by the Englishman as *Melié-âhhh*, with long con-

tinued wheezing; and Cerieh as Ceriehi, with final *i* pronounced very rapidly.

27. The true sound of θ and Δ , as explained above, is retained at Bagdad in familiar talk; also by the Bedouins, and in reading the Koran or poetry. No one can be misunderstood when he adheres to the correct sounds; and they are so easy to an Englishman, that he ought from the beginning to be punctiliously accurate. To corrupt θ into *s* or *t*, Δ into *z* or *d*, confuses words essentially different, and is a really mischievous depravation of the language, though systematically practised by many even of the learned. To merge English *thin* into *tin* or *sin*, *breathe* into *breeze* or *breed*, is just the corruption here deprecated.

28. Double consonants followed by a vowel must be dwelt on, as in Italian *terra, bella*. An Englishman is apt to neglect, and indeed not to understand this. Yet we have it in *meanness, soulless*, which we should never pronounce *meaness, souless*; nor do we confound *nice size* with *nice eyes*, but we sound double *s* in the middle of the former. Only at the end of a word a double consonant cannot be uttered. It remains double for mere grammatical reasons; as *Modd* (extend).

29. The combination *nb* is properly sounded *mb*, as in *Zenbiel* (basket), pronounced *Zembiel*. Its plural is *Zenâbiel*, where *n* reappears. [In Syria I used to hear *Jan'b, Jen'bi*, as if with a short vowel elided, instead of *Jambi* (at my side). This is perhaps comparable to provincial English *umbirella, musharoom*.]

30. The combinations *dt, Δ t, Λ t, θ t, Υ t*, are all sounded as *tt*: but for grammatical reasons they are not so written.

§ 3. RELATION OF VOWELS TO CONSONANTS.

31. Vowels are of three classes, which (imitating native grammars) I call Fathites, Kisrites, Dhammites. They are thus arranged :

		Short.	Long.
Fathites	Fine	e	ê = e ^ˆ
	Coarse	a	â = a ^ˆ
Kisrites	Fine	i	ie = iy
	Coarse	u	ui = uy
Dhammites	Fine	o	ou = ow
	Coarse	ö	öu = öw

SPECIAL DIPHTHONGS.

Fine	ei = ey	eu = ew
Coarse	ai = ay	au = aw

There is no *grammatical* difference between a *fine* and its corresponding *coarse* vowel or diphthong. The choice between the two is determined by the nature of the contiguous consonants. *Hence even in pointed Arabic they are not distinguished.* [Short *e* or *a* is called Fatha, short *i* or *u* Kisra, short *o* or *ö* Damma.] One general rule must guide us. *There is a close affinity between the coarse consonants and the coarse vowel-sounds.* Even so, the rule holds but imperfectly of Q, which only with Fathites and diphthongs takes the coarse sounds.

Learned grammars do not always lay stress on the double sound of the vowels, if they name it. Oberleitner, indeed, says (§ 4, 3): "The vowels have a double sound, emphatic with the emphatic consonants, soft with the other letters. *This double sound in practical utterance needs peculiar care, lest words unlike in sense be confounded.*" Caussin de Perceval, in his short but valuable modern grammar, lays chief stress on the difference of *a*, *ā* from *e*, *ē*. Of the rest he says merely, "The guttural and emphatic letters give to the vowels a vague sound which we cannot express by our vowels."

32. To a foreigner the Arab consonants are so difficult, that unless he anxiously attends to the accompanying vowels he has a poor chance of avoiding ridiculous ambiguities. Vowels are more easily heard than consonants; and if we sound them rightly our errors in the consonants will often escape the ear. Hence to *write* this distinction of vowels, and let it impress imagination and memory, is to us of first importance. Even before the same consonant *n* the Arabs say Ana (I), Entè (thou), though they write the first vowel of each word alike. Every European writes A in the former word, E in the latter. Also Man? (who?) is sounded with the vowel of our *bun*, *none*, *run*. In regard to the *neutral* consonants there is great uncertainty whether the coarse or the fine vowels are to be used. Even concerning Q before the Kisrites I have more than once changed my opinion. I have asked a person to pronounce to me the word شَمْس (Sun), and have been quite unable to ascertain whether Xams or Xems better denoted his utterance; for he appeared to go backward and forward between the two, or to express something intermediate. So,

whether *Θalâtha* or *Θelêthe* be better, may be differently decided at Bagdad and at Beirout.

33. The fine or feminine consonants have a decided preference for the fine vowel sounds; but they are sometimes overpowered by the proximity of a coarse consonant. It is laid down that in *Wasaṭ* (middle), *SaṭḤ* (flat roof), the *ṭ* not merely imposes *a* (instead of *e*) on each word, but changes the sound of *s* (or allows it to be changed) into *ṣ*; so that *Waṣaṭ*, *ṢaṭḤ* are a legitimate pronunciation. [So the Latin sounded scriptus for scribtus, optineo for obtineo.] Sometimes it affects orthography, *Ṣuḡṭa* for *Suḡṭa*, hailstone. In a doubtful choice, as, between *Bait* and *Beit* (dwelling, lodging) the soft *t* seems a reason for preferring *Beit*, as in Syria. [Faris directs us to say *Bait*; but he also bid us say *Al*, *Anta*, *Jabal*, *Tall*, *Malic*, *Madiena*; which every European hears as *El*, *Ente*, *Jebal*, *Tell*, *Melic*, *Mediena*.]

34. Immense ambiguities result from negligence of pronunciation as to coarse and fine sounds. Contrast—

<i>Fitna</i> , sedition;	<i>Fuṭna</i> , prudence.
<i>Sêr</i> , he proceeded;	<i>Ṣâr</i> , he has become.
<i>Tebaṭ</i> , he followed;	<i>Ṭabaṭ</i> , he printed.
<i>Seif</i> , a sword;	<i>Ṣaif</i> , summer.
<i>Seuṭ</i> , a whip;	<i>Ṣauṭ</i> , a voice.
<i>SilâḤ</i> , arms;	<i>ṢulâḤ</i> , pacification.
<i>Semm</i> , poison;	<i>Ṣamm</i> , was deaf.
<i>Têb</i> , repented;	<i>Ṭâb</i> , was nice.
<i>Terec</i> , he left;	<i>Taraq</i> , he knocked.
<i>Cêl</i> , he measured;	<i>Qâl</i> , he said.
<i>Cês</i> , cup;	<i>Qâs</i> , he measured.
<i>Sehil</i> , easy;	<i>ṢêḤul</i> , seacoast.

Fier, thought ;	Faqr, poverty.
Hedd, he demolished ;	Hadd, a limit.
Herab, he fled ;	Harb, war.
Cewi, he branded ;	Qawi, strong.
^s emal, he hoped ;	Ṭamal, he worked.

So as to difference of mere vowel :

Dohn, grease ;	Dahin, greasy.
Xoub, dilute ;	Xaub, sultriness.
Nour, lustre ;	Naur, a blossom.
Dain, a debt ;	Dien, (the) faith.
Harr, heat ;	Hörr, free, well-born.
Ṭufl, a young child ;	Ṭafal, potter's clay.
Ṭajal, haste ;	Ṭajil, urgent ; Ṭujl, calf.
Dibb, creep ;	Dobb, a bear.

If the Arabs ever have new intercourse with the foreigner, with renewed cultivation and increased refinement, it is probable that their harsh consonants will be greatly softened. A day may come when the words Ṭuin (clay), Tien (figs), will be distinguished by the vowels alone, as Loam and Loom in English. It is truly strange that a system of writing, which (at its best) makes no effort to distinguish such vowel differences, should be imagined perfect.

35. Hebrew is believed by Gesenius to have had fundamentally the same triple distinction of vowels as Arabic ; but when the Masoretes analyzed the pronunciation more carefully, they greatly increased the number of vowel marks.

In English some consonants change the sound of vowels. W alters the sound of *a* to *o* in wasp, what, watch, warp, wander, etc. R after *e*, *i*, *u*, *ai*, *ea*, *ā*, often changes their

sounds. O between *w* and *r* takes the same sound as *e*, *i*, *u*. Such phenomena may aid an Englishman to understand how Arab consonants may modify the vowels.

36. Of the neutral consonants *d* has a special affinity for *a* rather than *e*: the same is sometimes visible of *n*, *b*, *j*. Thus we have (with sound as in English Dumb) Dam^ʿ (blood) not Dem; Bann (coffee bean) not Benn; Dâbbe (beast)* not Dêbbe; Jabb (an open well) not Jebb; Janb (a side) not Jenb. When natives *write* these distinctions of vowels they may elicit some general laws at present unknown. Yet it may be safely laid down that R, K, Ġ, in common with Q, have an affinity for the coarse Fathites (*a*, *d*) and for the coarse Diphthongs (*ai*, *au*). With these exceptions, the neutral consonants incline to the fine vowel sounds; and none of them ever assume *ö*, *öu*, *ui*. We might add *u*, but for the Syrian pronunciation Cutob, Fulfol, etc., mentioned above in Art. 10. I also used to hear Jufn (eyelid); for which Freytag has Jefn, Jifn, Jofn, as if labouring in vain to express the sound.

37. W, y, ^ʿ, are called weak consonants, and the other twenty-five, strong. When a weak consonant closes a syllable, it is sometimes dropped, and may be denoted by the apostrophe, as Rama' (he threw) for Ramay. [Catafago usefully introduced this apostrophe.] But generally the weak consonant coalesces with the vowel: thus *a*^ʿ, *e*^ʿ become *â*, *ê*, and *i*^ʿ (which is rare) is sounded *ie*. Thus Mi^ʿya (a hundred)= Mieya = Miyya. But *aw*, *ew*, *ay*, *ey*, are identical with the diphthongs *au*, *ei*, *ai*, *ei*.

* The *â* is shortened into *a* before the double consonant. This is a general rule. It is written *â*, not *a*, for grammatical reasons.






§ 4. THE PROCESS OF TRANSLITERATION.

38. Rules for transliteration are here given; yet their application should be judiciously postponed, until some familiarity with words has been gained. Those words and combinations with which the pupil is already well acquainted should alone be written in Arabic character.

The European text has first to be prepared by the following modifications. Since the Arabs do not *write* the distinction of fine and coarse vowels, we must throw that distinction away. Hence—

- (1) Change *au*, *eu* to *aw*; *ou*, *öu* to *ow*;
ai, *ei* to *ay*; *ie*, *ui* to *iy*;
 also *a'* *e'* to *ay*; *iâ*, *uâ* to *iyâ*;
 final *i* to *iy*; *iey* to *iiy*; *ia* to *iya*.

(2) Final *a*, *e*, which is a feminine termination, may be dotted to represent *ä* (dotted *h*).

Observe that *a*, *i*, *o* (the only short vowels then remaining), are to be expressed by a vowel point (Fatĥa, Kisra, Ĥamma) attached to the *preceding letter*. If no letter precede (*i.e.* if the *a*, *i*, *o* begin the word), Elif must be written, *to carry the vowel point*. Fatĥa is *over* the letter, Kisra *under* it, but of the same form; as  *na*;  *ni*. Ĥamma (*o*) is a comma, *over* the letter; as  *no*. Circumflexed *â*, *é*, in general are denoted by Elif  with Fatĥa over the *preceding* letter; but at the beginning of a word the Elif receives instead a circumflex to lengthen it, .

After adding Elif thus to all words that need it, incorporate the particles *Wa*, *Fa*, *La*, *E*, the article *El*, and the prepositions *Bi*, *Ce*, *Li*, with the word following; every European

consonant being expressed (from the Table in the Frontispiece) by the corresponding Arabic consonant. The learner will perhaps at first make errors about Elif, which alone is anomalous.

The particles Ma, Δe (of HêΔe) have Elif (ا) for a final letter. In a few words (as Allâh, God; Lêcin, but; HêΔe, this; Œelêθ, three), the Elif for *a*, *e*, is irregularly omitted in Arabic text. Final *h* dotted (ĥ) is written for feminine -*a*, -*e*, or -*at*, -*et*, final. But to every plural verb of 3rd pers. ending in *ou*, Elif is arbitrarily added.

Lastly, the adverbial termination -*an*, -*en*, is not to be denoted by ع in the text, but by ا with double Fathâ.

39. For the actual junction of the Arabic letters, a few details will be useful. The *order* of the letters in a word is the reverse of English; viz., from right to left. The letters د, ذ, ر, ز, و, ا, are never joined to one following, hence they remain nearly unchanged (except when و د are sometimes combined). Elif is joined at the bottom to a letter before it, as با *ba*; and Lam-Elif (la) has the form لا or لا.

Most of the consonants end with a flourish, which has to be cut off in junction: thus ع becomes ع. Initial *h* is written ه, but *h* joined at each side is ه. M in the middle of a word is a loop falling below the line. ط (Ain) joined on both sides is ط; joined on one side, it is ط when initial and ط when final. The letters ط, ط, ط, require that a letter preceding shall *mount above them*; hence it becomes sometimes uncertain to which a dot belongs. When *l* is followed by *m*, the loop of *m* is generally thrown out to the right, as لم (*lm*). A double consonant is not written twice in

the text, but receives a mark like *w* over it, called *textied*. The same mark is placed over *l* of the article El, when it is assimilated to the consonant following. Thus Ommi is أُمِّي, Omem is أُمِّم, El xams is الشَّامْس.

It is a good rule, extensively used, to retain the two dots under ي (*y*) at the end of a word, when the *y* is sounded, and omit the dots when the *y* is mute ; which is here written *a'*, *e'*.

It remains at option to omit all the vowel points.

Expertness in any new type can only be earned by practice. The learner may get partial help from the words in a later section, written in alternate type.

PART II.—ON GRAMMAR.

§ 1. NOUNS AND ADJECTIVES.

1. GENDER OF NOUNS.—Arabic Nouns are masculine or feminine, often arbitrarily. *a.* Names of things female are naturally feminine. *b.* So are names of countries, towns, and villages. *c.* So are the names of the double members of the body, as Yed, hand; Rijl, foot. *d.* So are the collective nouns technically called broken plurals. *e.* So are most nouns ending in *â, é, a', e', a, e*: as, Tašâ, a staff; Cisê, garment; Marse', harbour; Milhe', musical instrument; Mediena, city; Mélice, queen.

Feminines in *a, e*, have lost *t* from the end. Those in *a', e'*, have generally lost *y*, and those in *â, é*, sometimes *w*, sometimes *°*. In certain inflexions they regain their lost consonant.

2. The feminine of a noun is sometimes formed from the masculine by adding *a* or *e*; as Celb, a dog; *f.* Celbe, Celba: Tamm, father's brother, Tamma, father's sister; Kâl, mother's brother, Kâla, mother's sister; Jadd, grandfather, Jadda, grandmother. But for the commonest relations and nobler animals the feminine has an independent name; as Hušân, horse, Faras, mare; °Esed, lion, Lebou°a, lioness. [The

female horse being commoner than the male, the Arabs say "mare" when the sex is not thought of: as, "Have you no mare to ride?" We similarly say cows, sheep; not bulls, rams. To define the feminine idea Mare, if error be feared, the diminutive Foraise (filly), says Kazimirski, is used for Mare.]

3. The ADJECTIVE follows its noun, and agrees with it in gender. Its feminine is ordinarily formed by adding *a*, *e*.

Rajol qawi, a strong man.

Mar^a jamiele, a beautiful woman.

Ṣabi semien, a fat boy.

Darb wesik(*a*), a dirty road.

Melic jaliel, a majestic king.

Bint Ṣafiera, a little girl.

Jâriya naḥuile, a slender damsel.

Dâr fasieḥa, a spacious house.

Celb mouḍi, a troublesome dog.

Melice jaliel, a majestic queen.

[Mar^a, woman, is classical, and is the only word that I heard from the people. (Do not confound it with Marra, "a single time," *une fois*.) In modern prose, the learned appear always to write Imrâ^a, a woman.]

Some adjectives end in *i* (unaccented) which is shortened from *iey*, as Qâwi, strong, for Qawiey; Ingliezi, English, for Inglieziey. In the feminine the accent falls on this syllable, and the *y* comes back; as Qawiéya, Inglieziéya.

Adjectives of the type Ṣabour (patient) do not form any special feminine, nor do those which naturally have no masculine; as Ḥâmil, Ḥâbi, pregnant.

Some verbal adjectives in *ân* change the termination into *a'* for the feminine ; as Secrân, drunken, *f.* Secra'.

Adjectives of the type Akras, Axheb, will be mentioned in Art. 12 ; and Comparatives in 95-97.

4. For convenience of *reference* two lists of Nouns are here given, the gender of which could not be guessed by their sense or type.

The following are feminine :—

Age, sinn*	Liver, cibad
Axe, fa's	Machine, manjanieq
Barley, xa'fuir	Oath, yemien
(Broad) Beans, foul	Park, firdaus
Bow, qaus	Paunch, }
Bucket of leather, dalou	Lobe, } cirx
Buttock, ist	Ventricle, }
Cup, ce's	Razor, mous
Cuirass, dirî	Scorpion, 'taqrab
Earth, 'erâ	Salt, milî
Finger, u'sbaî	Self, Soul, neſs
Fire, nâr	Sole, }
Fox, 'œflab	Horseshoe, } na'îl
Gold, 'æheb	Spider, 'tancebout
Hare, arnab	Sun, xams
Hell, ja'fuim	Trowser, xarwâl
—— jehennam	War, 'harb
House, dâr	Well, bi'r
Hyena, 'labî	Wind, rieî
Left-hand, ximâl	Wine, kamr.

* Sinn, properly means *Tooth*.

The following are of either gender :—

Arms, silâh	Peace, selm
Authority, solṭân	——— solh
Cutlas, kanjar	Road, darb
(Full) Day, ḏōḥa'	Soil, Mould, ṡera'
Heaven, semâ ^s	State, ḥâl
Knife, sicciën	Stewpot, qidr
Musk, misc	Tongue, lisên
Nape, qifâ	Way, ṭarieq
Neck, fônq	Womb, raḥum.
Path, sebiel	

5. DUAL OF NOUNS.—All nouns form a regular dual. [In Barbary only names of things naturally double. This is as Hebrew.] The classical dual has two cases—absolute case in *ân, ên*; oblique case in *ain, ein*; but in conversation the absolute is never heard. Feminines that have lost *t, w, y*, resume it in the dual. Indeed, those in *a', e'*, are treated as if they had *always* lost *y*, and those in *â, é*, as if they had lost *w*. Thus :

Rajol-ein, two men	Jebal-ein, two mountains
Mar ^s at-ein, two women	Medienat-ein, two cities
Melic-ein, two kings	Yed-ain, two hands
Melic't-ein,* two queens	Rijl-ein, two feet
Fetey-ein, two lads, two young men	Milhey-ein, two musical in- struments
Ṭaṣaw-ain, two staffs	Ridaw-ain, two mantles
Marsey-ein, two harbours	Cisew-ein, two garments.

6. The PLURALS of Nouns and Adjectives are generally Imperfect and irregular : as *Xai^s*, a thing, *pl.* *Axyâ^s*, things ;

* Or Mel'cetein.

Insên, a human being, *pl.* Nês, men, Nisê or Niswân, women; Celb, a dog, Cilâb, dogs. Most of what are called plurals are collective nouns feminine; as, in English, from a Steed comes a Stud, from Cord, Cordage.

One form of Imperfect plural looks like a classical dual, but has a vowel change in the penultima; as Nâr, fire; Nierân, fires. I propose to call this the False Dual. The topic of the imperfect plurals must be postponed.

7. PERFECT PLURALS.—Most feminine nouns in *a'*, *e'*, *â*, *é*, make a real or perfect plural in *ât*, *ét*; so do many feminines in *a*, *e*; especially when formed from a masculine. Thus from Melic, *f.* Melice, queen, *pl.* Melicêt, queens; from Bafl, *f.* Bafala, *pl.* Bafalât, female mules. Almost the only masculine nouns which make a perfect plural are those which denote tradesmen. These are of the form Kabbâz, baker; Baqqâl, greengrocer. The nominative ought to be in *oun*; but popularly *ien* serves for all cases; as Kabbâzien, bakers.

8. ARTICLE.—El, the, is indeclinable, and precedes its noun. Before fourteen consonants, fancifully termed Lunar, El retains its full pronunciation. But before x, s, z, ʒ, ʒ, r, t, θ, d, ð, ʔ, ð, n (which, with l, are called Solar), l by an unfortunate slovenly pronunciation takes the sound of the consonant following, and is popularly lost to the ear. Thus, El dien, the faith, is sounded Ed dien. I put a zero under l to mark this change. [The printer is forced at present to use a dot for a zero.] Thus:

El xams, the sun
El dêr, the house
El ra's, the head
El darb, the road

But El qamar, the moon
El beit, the dwelling
El melic, the king
El celb, the dog.

The obliteration of the sound of *l*, which has invaded half of the Arabic, is universal in Hebrew. [Whether the likeness of El to Latin Ille be accidental, is curious matter for inquiry. Compare Olâ, these, $\Delta\hat{e}$ -l-ic, that yonder; Art. 28 below.]

El in some combinations means *this*; as Elyeum, to-day; El'en, (at) this season, now; Elsêta, this instant. In such words I write it as in composition.

Our *indefinite* article A, An, is understood without expression.

9. The article El must be added to the adjective as well as to the noun; as, El rájol el ʿawiel, the tall man. Before the adjective it then differs little from a relative pronoun; "*the man who* (is) tall." Feminine *a* of the noun regains its *t* before El.

El nehr el aʿšfar, the yellow river.

El jâriyat el jamiele, the beautiful damsel.

El jébal el xâmik, the lofty mountain.

El doroub el wésika, the dirty roads.

El ʿaʿfâm el ʿaiyib, the nice food.

El celb el xâris, the illnatured dog.

El dâr el cebiera, the great house.

El cilâb el mouḍiya, the mischievous dogs.

Occasionally a foreign adjective precedes its noun. Thus (Bagdad) *keux* beit, a *good* house. Especially in Turkish titles, as, El bâx qawwâs, the *chief* bowman. Then El is not repeated.

A small number of substantives are current in the sense of adjectives, and these always precede the noun. The most important to be here named, are, Coll, Jamieʿ, all; Cilê,

both; Sou^z, ill, evil; ʿair, other. Thus, Sou^z kabar, ill news, bad news; Sou^z bakt, ill luck; ʿair xai^z, another thing, *i.e.*, quite a different affair. The opposite phrase is, Farad xai^z, one thing, a single thing, *i.e.*, it is all one, it comes to the same, it does not matter. [In Bagdad they say, Farad baʿl, “a mule.” But this is degenerate style.]

10. There is a type called the NOUN OF UNITY, which is often derived from a noun expressing a material, fruit, or small animals collectively. The type is simply that of a feminine in *-a*, *-e*. Thus:

Kobz, bread; Kobze, a bit of bread.

Laḥm, meat; Laḥma, a piece of meat.

Semn, butter; Semne, a piece of butter.

Zebieb, raisins; Zebiebe, a raisin.

Ṭúnab, grapes; Ṭúnaba, a grape.

Xájar, trees; Xájara, a tree.

Naml, ants; Namle, an ant.

Ṭöub, brick; Ṭöuba, a brick.

Maʿz, goats; Maʿze, a goat.

Arabic has many collective nouns, as Kail, horses; Ibl, camels; Maʿz, goats; Baqar, oxen; Zân, sheep; Mehê, deer; ʿair, birds. But they do not always yield a noun of unity. Dictionaries tell us that Baqara is noun of unity, and means an ox as well as a cow; but the people seem to use Baqara solely for a cow, which has no other specific name. N.B.—Since we can say El kobze, *the* piece of bread, the noun of unity only suggests A, An accidentally, but does not express it.

11. If the article is expressed before the substantive, but

omitted before the adjective, the adjective becomes a predicate, and *is* or *are* is understood. (Mixed examples:)

El Harr el xadied,
the intense heat.
El jebal xâmik,
the mountain *is* lofty.
El xajarat el xâmiqa,
the lofty tree.
El ce's fâġua,
the cup (glass) *is* empty.
El soccer ġaiyib,
the sugar *is* nice.
El leil el bârid,
the cold night.
El bâb meftouġ,
the door *is* open.
El xehr el qâbil,
the approaching month.
El leil moġlim,
the night *is* dark.
El 'emr el mohimm,
the important affair.
El xai' moġimm,
the thing *is* vexatious.
Axyâ' ġaqiera,
petty matters.
'Emr Saġb,
a difficult (grievous) affair.
El 'emr el Saġb,
the grievous affair.

El zemân ġawiel,
the time *is* long.
El rajol najjâr,
the man *is* a carpenter.
El aulâd mouġia,
the children *are* mischievous.
El hêwâ bârid,
the air *is* cold.
El qadaġ el fârif,
the empty goblet.
El kâdim ġâġur,
the servant *is* ready.
El darb ġawiel(e),
the road *is* long.
El ġarieq el ġâmma,
the public way.
El belad baġuid,
the district *is* distant.
El cilâb wesika,
the dogs *are* dirty.
El ġai'ġ el semiec,
the thick wall.
El xabbêc moseccer,
the window *is* shut.
El rieġ xadieda,
the wind *is* intense.
Jihêd ġaġuim,
a mighty enterprize.

12. The following list of adjectives may be convenient :—

Great, cebier	Quick, serief
Small, safier	Slow, bâtu
Mighty, taguim	Hot, sokn, hârr
Petty, haqier	Cold, bârid (bardân)
Much, cehier (Many)	Warm, dâfi (dafyân)
Little, qaliel (Few)	Tepid, fêtir
Long, tawiel (Tall)	Wet, mabloul
Short, qaṣuir	Moist, raṭub
High, ṭâli	Dry, yâbis
Low, wâtu	—— nâxif
Broad, ṭarieḏ	Clean, naḏuif (نظيف).
Narrow, ḏaiyiq	Dirty, wésik
Wide, wesief	Nice, ṭaiyib
Deep, ṭamieq	Nasty, cerieh
Shallow, xâyif (Catafago)	Salt, mâliḥ
Thick, semiec	Bitter, morr
Thin, raqieq	Sweet, (dulcis) ḥölou
Fat, semien	—— (suavis) ṭâḏib
Lean, naḏuif	Sour, hâmuḏ
Heavy, ṭeqiel	Acid, hâmiz
Light, kafief	Full, melʿân
Strong, qáwiey	Empty, fârif
Weak, ḏaṭuif	Dear, fâli
Intense, xadied	Cheap, rakieṣ
Gentle, laṭuif	Valuable, nefies
Hard, (stiff, cruel) qâsi	Worthless, ṭâfax (rubbish)
Soft, laiyn	Good, melieḥ
Sharp, hâdd	Bad, rádiey
Blunt, cêll	Better, aḥsen

Excellent, jaiyid	Happy, seḥuid
Vile, raziēl	Wretched, mescien
Useful, nâfuṭ	Hale, ṭâfi
Useless, bâṭul	Sick, marieḌ
Noble, najieb	Rich, lāniey
Vulgar, hemjiej	Poor, faqier
Superior (in quality), rafieṭ	Near, qarieb
Inferior, dāniey	Distant, baḥuid
Wise, ṭâqil	Ancient, qadiem
Stupid, belied	Old (thing), ṭatieq
Learned, ṭâlim	New, jaded
Ignorant, jêhil	Difficult, painful, ṣaṭb
Skilful, mêhir	Easy, sehil
Clumsy, faxiem	Arduous, ṭasier
	Slight, heiyyin.

To these we must add a few remarkable adjectives of the type *Axheb*, which express the primary *colours* or *bodily defects*.

Red, aḥmar	Blue, ezraq
Green, akḏar	Grey, axheb
Yellow, aṣfar	White, abyaḌ
Brown, esmar	Black, eswad.
Blind, aḥma'	Left-handed, axwal
One-eyed, aḥwar.	Born lame, aḥraj
Deaf, aṭrax	Bald, aṣlaṭ
Dumb, akras	Leprous, abraṣ.

They are declined as *Aḥmar*, red; *f.* *Ḥamrâ*; *pl.* *Ḥömr*;

only that the plural of AbyaĀ, white, is BuiĀ, by a law of euphony, for BoyĀ.

The *substantives* expressing colour, derived from the above, are Ĥömra, KoĀra, Šöfra, Somra, Zorqa, Xohba, BiyâĀ, Sewâd(a). Examples :

El semawât Ĥamrâ, the heavens (are) red.	El qamar abyâĀ, the moon (is) white.
El foyoum seudâ, the clouds (are) black.	El Ingliez buiĀ, the English (are) white.
El donyâ zerqâ, the world (sky) is blue.	El raml esmar, the sand (is) brown.
El kail zorq, the horses (are) blue (<i>i.e.</i> grey!)	El bifâl somr, the mules (are) brown.

13. It is impossible to examine these lists of adjectives without being struck by their forms. Such as Cebier, Ceĥier, Xadied, differ in the three consonants only, but have the same vowels. In these we regard the root (or characteristic part) to be Cbr, Cĥr, Xdd; and in fact, most words of the language are thus referable to *three radical* letters. But it is well here to enumerate the chief types of adjectives :

1. The type Sehil, level; Semij, gross, rank; Nehim, ravenous; Ĥamiz, acid.
2. Bârid, cold; ĤâmuĀ, sour; Ĥâmiz, acid; Ĥâli(y), dear; Fêtir, lukewarm. (This is an active participle or participial adjective.)
3. Ĥanied, obstinate; MelieĤ, fair, fine, good; *Enieq, agreeable; Xarier, evil. This is on the whole the commonest type. (Only when *w* or *y* is the second radical, *w* is assimilated to *y*, and transposition takes place; as Ĥaiyib,

- nice ; Laiyin, soft for Tayieb, Layien ; Heiyin, slight, easy, for Hewien.)
4. Hasoud, envious ; Tamoul, active ; Raḥoum, merciful. (This type denotes *fulness*, as our termination *-ful* and Latin *-osus*.)
 5. Xaṣṣâl, busy, devoted to business ; Meccêr, swindler. (This type denotes *habit*, and is very common to express tradesmen ; as Najjâr, carpenter.)
 6. Aḥmaq, fatuous ; Esmar, black ; Akras, dumb ; were treated in Art. 12.
 7. Xirrier, villainous ; Siccier, very drunken. (This expresses *energy*. In the classical language there are several other types for energy.)
 8. Bardân, sensible of cold ; Jauḥân, hungry ; Taṭṭxân, thirsty ; Teṭbân, weary ; Mel^hên, full ; Dafyân, sensible of warmth.
 9. Adjectives of *relation* end in *-iey* ; as Hemjiey, vulgar, from Hemj, populace.
 10. Various participles are formed by initial M, which must be afterwards classified.

Of these the two most important have the types :

a. Maḥloum, known ; Maxsoul, busied, busy ; Meḥcour, aforenamed ; Makṣöuṣ, peculiar, proper.

b. Motḥub, tiresome ; Mouḍi(y), mischievous ; Moḥmin, costly ; Moḥmir, fruitful : in which head we include Moḥimm, vexatious (for Moḥmim) ; Moḥieb, frightful (for Moḥyib).

Ṣaḥb, difficult ; Waḥr, rugged ; exhibit the first type in a ruder state, in which (as in English) *participle* and *gerund* are confounded. (For there is no commoner type of the of the gerund, *i.e.* of the verbal noun of action.) In fact, the language exhibits Sehil or Sehl, level, easy ; Waḥur or

Waṭr, rugged; Ṭaḍib or Ṭaḍb, sweet (water) without discrimination.

Obs. 1.—The adjective of relation has no fixed *type*, only a fixed *termination*: for it adds *-iey* to a noun of any type whatever. Thus, from Melc, a king, *pl.* Molouc, we have both Melciey and Molouciey, royal, regal.

Obs. 2.—The Western learner needs peculiar vigilance in regard to the sense of Arabic adjectives. Our adjectives habitually take two senses active and passive (sometimes more), even in the flattest prose, without our being aware of anything figurative. Thus we say, a wise man, a wise law; he was doubtful; a doubtful question; but the Arabs, saying Rajol ṭâqil, a wise man; would on no account make ṭâqil the epithet of a law; but Maṭqoul, (made wisely?) will do. So a man who is doubtful, *i.e.* who doubts, is Xêic; but a doubtful question is Maxcouc. In these examples the Arabs in fact use active and passive participles.

14. An adjective may be followed by a COMPLEMENTARY NOUN, which is adverbial in use. The noun is either preceded by El, or takes -an, -en, (the Adverbial Case, Art. 158). as its inflection. This is similar to the idiom familiar in Greek and Latin (as, *Os humerosque Deo similis*), where we supply *as to*, or some equivalent preposition, *in, of*. In classical Arab style this idiom abounds to satiety.

Cebier el ṭömr,

great of age.

Ḥasen el Ṣoura,

handsome of figure.

Ḥadd el Ṭaraf,

sharp at the end.

Ṭawiel el ajniḥa,

long in the wings.

Ṭazuim qowwatan,

mighty in strength.

Ṭadiem el raḥma,

void of mercy.

Ei ʿesed! ʿAzuim el kalqa, mohieb el ʿSoura, mokawwif el ʿâyila.

What a lion! mighty of build, frightful of figure, formidable of onset.

15. An adverb should properly follow the adjective which it modifies, or the adjective with its complement; as,

Aʿfar jiddan,
yellow very.

Cebier el ʿöm̄r jiddan,
old very.

ʿTawiel cebieran,
long in excess, too tall.
Semiec xaiʿen,
somewhat thick.

Many adverbs (derived from noun or adjective) end in *-an* or *-ten*; but in vulgar Arabic this termination is often dropped, and the adverb precedes the adjective. Thus at Aleppo, Qáwi melieĤ (*fort bon*), “very good,” for MelieĤ jiddan. Ana xowaiya marieĤ, “I am a wee-bit ill,” for Ana marieĤ xaiʿen, I am somewhat ill. But this may be called slang.

Peculiar attention is in this stage due to Jiddan, very; Xaiʿen, somewhat; Cebieran, much, too much; Qalielan, scantily, but little, a little; Faqaʿ, only (for which vulgarly Bes in Syria); and ʿFair, not (*before an adjective*); as ʿFair melieĤ, not good; ʿFair râḌu, displeased; ʿFair ʿaiyib, unpleasant.

Kobz faqaʿ,
bread only.
Kobz qaliel faqaʿ,
a little bread only.
El mecên ʿfair qarieb,
the place *is* not near.

El darb ʿfair ʿTawiele,
the road *is* not long.
El ʿemr ʿʿaṭb xaiʿen,
the affair *is* somewhat difficult
El ʿomour ʿfair ʿʿaṭba,
the affairs *are* not difficult.

§ 2. COMPOSITE STATE OF NOUNS.

16. (*Status constructus*). The English combine two nouns, as Sea-side, Gold-watch, so as to make the former a virtual adjective. The Arabs do the same thing in principle: only, as their adjective *follows* its noun, it is the latter of the two which they make adjectival. Thus from Kaziena, treasury, and Aurâq, leaves, papers, they make Aurâq-kaziena, treasury-scrip.

The order being the reverse to that of English, we imagine the word *of* between the two nouns, as Scrip (of) treasury. The particle *of* is wanting to the Arabs; yet they have several modes of supplying it, which will be afterwards stated.

17. When either noun is left *indefinite*, one may generally hear between them the vowel *a* or *e*; as Aurâq-a-kaziena. So: Kaix-a-xaîr, cloth (of) hair, *i.e.* sackcloth; Tekt-e-melic, throne (of a) king; Jild-a-jâmous, leather (of) buffalo. In fact, it is often hard to utter the words without some vowel of union. Nor only so, but a vowel (whether *a*, *i*, or *o*) is *here strictly classical*; though *i* is objectionable to the vulgar as seeming to mean *my*, and *o* as seeming to mean *his*. To write *a* or *e* here seems irreprovable; but that it is necessary cannot be pretended. This intermediate vowel, if we write it, will be comparable to *t* in French *A-t-il*, which has come out of the Latin *Habet ille*.

If we desire to mark strongly that the second noun is indefinite, we may insert before it, Wâĥud, a certain; as Citêb wâĥud gasies, a book of a certain priest. N.B.—Wâĥud *after* its noun, is the emphatic numeral, One, *unus*, a single; as Gasies wâĥud, one priest. Before the noun, it is less emphatic and answers to *quidam*, a certain.

18. Much oftener, the nouns are both defined; then El joins them, and applies to both; as, Jild-el-jâmous, *the* hide (of) *the* buffalo. Here El *seems* to mean Of, nearly as in Art. 14, where it was joined to a complementary noun.

Some compounds have become fixed, as though single words: thus Ra^s-e-mâl, capital (in trade); or Resmâl: literally *caput rei*, head (of) property: also Qillet-el-bakt, deficiency of luck, *i.e.* ill luck. Compare such fixed phrases as Man-of-war; Aid-de-camp, in Western tongues.

19. More examples:

Sebab el mo³uiba,
the cause of the disaster.
Wofour el aflâl,
the abundance of the crops.
Aurâq el kaziena,
the scrip of the treasury.
^sOmour el memlece,
the affairs of the kingdom.
Awâmir el melic,
the commands of the king.
Makzen têjir,
a warehouse of a merchant.
Makzen el têjir,
the warehouse of the merchant.
Joloud wo^höux,
skins of wild animals.

Aurâq el xajara,
the leaves of the tree.
Dar el jinân (*Paradise*),
the house of the gardens.
Serier el sol^tân,
the throne of the sultan.
^sEmier elâi (*Colonel*),
prince of a regiment.
Bafl el qasies,
the mule of the priest.
Bafl wâ^hud qasies,
a mule of a certain priest.
Qisâs el jinâya,
the punishment of the offence.
Nâzur el mâlia,
the overseer of finance.

20. If the former of two nouns in composition be a feminine in -a, -e, it res^umes (or may resume) its lost *t* in composition; as, Rixâqa, agility; but, Rixâqat el ^tasêcir, the

agility of the soldiery. This is undoubtedly the classical and the very ancient method; in fact it is Hebrew, where the feminine in *-ah*, changes into *-at* in like case. The Arabs also surmount their *h* (*ṣ*) with the two dots of their *t*; which proves the idiom to be older than the present orthography; for if those who fixed it had sounded the *t* in *all* relations of the noun, they would have represented it by an ordinary *t*. Thus the *t* should not be always sounded,—perhaps *only before the article El*, or *before another noun in composition*. On the other hand, I found instructors in Aleppo to differ much, whether *t* should be sounded even in the latter case; and Cherbonneau, Léon, and Hélot are very inconsistent in the matter in their transliterations. But I believe the *t* should always be sounded in these two connections.

Turkish words in *â* (as Baxâ, Afâ) and a few Arabic words in *â*, change *-â* into *-at* in composition; as, Bâxat Haleb, Pasha of Aleppo. (Especially Donyâ, world, sky, weather; Jouwa, within; Barra, without,—popular words.)

21. If the second noun in composition be adjectival, obscurity may result; thus, Ibn faqier suggests A poor son; not, A son of a poor (man). To express the latter, we may prefix Rajol (man) or Wâfîud (one) to Faqier; as Ibn-arajol-faqier. Only in this position, if the nouns admit an adjective of the same gender and number, it is uncertain to which the adjective belongs. Thus Goṣṣoun el xajarat el ṭawiele, is either, The boughs of the tall tree, or, The long boughs of the tree; since the imperfect plural is treated grammatically as a feminine. But:

Kail(-a)-ṭascer el kafiefa, the light horse of the army.

Rejâ el nês el ṭêbit, the firm hope of the men.

Kazienat el melic el řazuim, the treasury of the mighty king.
 Majlis el tenzuimât el řâli, the high Board of Arrangements.
 Wocelâ el selřanat el fikâm, the august ministers of the empire.
 Kazienat el melic el fâĽua, the empty treasury of the king.

22. When the former noun is a dual, its *n* is elided ; thus, Yedain, two hands, Yedai'-fars, the (two) forefeet of a mare ; Yedai' el melic, the (two) hands of the king. Jâriyatei' el melice, *the* two damsels of the queen.

23. If an adjectival word can fitly precede its noun (as a superlative may), it equally well precedes a compound : thus, since Awwal yeum (the first day) is correct, so is Awwal yeum-el-sene (the first day-of-the year) ; though it is equally good to say, Yeum-el-sene el awwal. [On the same principle we read in Loqman's Fables, hêĽih jorzet el řařab, *this* bundle of wood ; although jorzet el řařab hêĽih, appears to be normal, Art. 33.]

24. Three and even more nouns may be strung together in composition ; but only the last can take the article (or a possessive pronoun), and this makes them *all* definite. The first of three is sometimes the numeral One, used pronominally ; EřĽad, *fem.* UřĽa' ; as :

EřĽad ařĽâ el majlis, one of the members of the Board.

UřĽa' medâyin* el melic, one of the cities of the king.

Also an adjective which agrees with the former noun is often evaded by paraphrase. Thus, for, The kind exertions of the Pasha, they say, The *kindness of the* exertions of the Pasha ; making a triple compound, řösn mesêřui el Bâxâ. The kind

* Or, modon.

attention of the Right Hon. Fouad Pasha, *Hösn iltifât Fouâd Bâxâ el moḥazzam*; *lit.* the kindness of the attention, etc.

Serier melic Iṭâlia, the throne of the King of Italy.

Hoboub riyâḥ el ximâl, the blowing of the winds of the North.

The newspapers carry this concatenation of nouns to an offensive extreme; as, Teṭalloq e^smâl ṭömoum ehêli ṭaṣumat el bilâd, The dependence of the hopes of the university of the population of the capital of the country; for, The dependence of the hopes of the whole metropolitan population.

25. CONNECTIVE AND DISJUNCTIVE PARTICLES.

Wa (*vulg.* Ou), and.

Fa, and next; and then; then.

Lêcin, Walêcin, Lecinna (with pronouns), but, but yet.

^sEmma, Wa^semma, Fa^semma, but, however (*cæterum?*).

Bel, nay but even: Lat. *at*, or Germ. *sondern*.

Au, or.

Imma—au, either—or.

Imma—^sem, whether—or.

Incên—em—au, whether—or—or.

Imma—wa^silla, either (whether)—or else.

[Catafago has Yâ—yâ, either—or. I find no other authority, and never heard it. Yâ, or, is Persian.]

26. *Δeheb wa fuḏḏa*, gold and silver.

Rajol ṭawiel wa qawi, a man tall and strong.

Imma cebier au ṣafier, either great or little.

Elwân bieḏ wa soud wa ḥomr wa koḏr, colours white and black and red and green.

Here the connective particle is repeated oftener than with us, and this is popular. But in careful style they are often fond

of mere apposition, as the Latins, disregarding particles of connection. Thus :

Beit Hasen, mecién, mottáqin el binâ,
A house handsome, substantial, perfect of building.

Fa has idiomatic uses in which it seems to be redundant, like the English interjection Well! thrown in to gain time for the speaker. It often occurs at the *apodosis* or response, and may be rendered Then.

27. Two nouns united by Wa (and) may form the *second* part of a compound, as :

Hösn el Höqoul wa el fiyâḌ,
— the beauty of the fields and woods.
Ewâni el Ḍeheb wa el fuḌḌa,
vessels of gold and silver.

But to make such a union the *former* part of a compound (as, Tors wa seif el mediena, the shield and sword of the city) is not approved. The standard order is: The shield of the city, and *its* sword, Tors el mediena wa seifohe. (Of the pronoun we shall presently speak.) The necessity of this formula is an unpleasant constraint.

A composite noun may become the complement to an adjective, with the syntax of Art. 14. Thus Faris (Nat. Hist.) has “El jibâl el ceḥiera(t) xajar-el-Ṣanauber, the mountains which are plentiful *in* pine trees;” just as we may say, Ceḥier el xajar, plentiful *in* trees. But obscurity of syntax accumulates through the barbarous deficiency of the language in this and other small matters.

§ 3. DEMONSTRATIVES AND EMPHATIC PRONOUNS.

28. The demonstratives are three, as *Hic*, *Iste*, *Ille*, in Latin; and originally referred to the three persons, meaning This of *mine* (or, this *here*), That of *thine*, and That of *his* (or, that *yonder*). But the second class naturally abounding most in dialogue has nearly exterminated the third in the spoken language.

The two first classes, except in Africa, are generally compounded with the particle *Hê*, *Lo!* behold!

m. $\Delta\hat{e}$, $H\hat{e}\Delta e$, this; $\Delta\hat{e}c$, $H\hat{e}\Delta\hat{e}c$, that; $\Delta\hat{e}lic$, that.

f. Δie , *Tie*, $H\hat{e}\Delta ih$; Δiec , *Tiec*, *Hetiec*; *Tilc*.

pl. (*Olâ*), $H\hat{e}^{\circ}olâ$, these; $Olâ^{\circ}ic$, $H\hat{e}^{\circ}olâic$, those; (*Olâlic*) those.

adv. *Honâ*, $H\hat{e}honâ$, here; *Honêc*, there; $H\hat{e}onâlic$, there yonder.

$Ce\Delta\hat{e}$, $H\hat{e}ce\Delta\hat{e}$, so; $Ce\Delta\hat{e}lic$, thus, likewise.

Also, pronouns of 3rd person;

Hou, *Houa*, he

Hie, *Hiya*, she

Hom (*Homma*), they (*m.*)

(*Hon*) *Honna*, they (*f.*)

29. One may conjecture that *Olâ* is really the plural of *El*, which originally may have meant *He* (*ille*); but *Olâ* and *Olâlic* seem to be entirely obsolete. Wright, in his grammar of *ancient* Arabic, says that *Olâlic* is extremely rare, being supplanted by *Olâ^{ic}*. Even $\Delta\hat{e}lic$ and *Tilc* are called "high style" by Caussin De Perceval; nevertheless they may be heard when strong emphasis is needed. The classical dual *m.* $H\hat{e}\Delta ein$, *f.* $H\hat{e}tein$ (those two) is understood, but little used. The same is true of the dual *Homâ* (they two, them two). Besides, there are many variations of local dialect,

with which it may be unwise in this stage to burden a learner. They will be easily picked up on occasion. Those that are here written down cannot be misunderstood, and are classical.

30. Closely akin to the demonstratives is Hêt (hither! bring thou!) which is inflected like an imperative: *m.s.* Hêt; *f.s.* Hêti; *pl.* Hêtou. Faris gives the word in popular conversation, so we may presume that it is popularly understood. Ordinarily one hears Jieb, Jiebi, Jiebou (bring) which is a verb purely modern.

31. Another remarkable demonstrative is Δου, *f.* Δêt; *nl.* Δewien, *f. pl.* Δewât. Among the Tay Arabs it is said to serve as the relative Qui. In classical use it is like the Greek article in certain connections with a genitive; as Δewie-hi, τοὺς αὐτοῦ, those who are his. But in general, prefixed to a noun, it means *endowed with*; thus, from ʔaql, intellect, Δου ʔaql, intelligent. This is at once classical and popular. The *n* of Δewien naturally vanishes in the composite state; thus, Nês Δewie' ʔaql, intelligent men. From Jemâl, beauty, Mar'a Δêt jemâl, a beautiful woman. When ʔair (Art. 15) is used to express negation before such a compound, it changes Δου to Δie, as ʔair Δie ʔaql, *not* intelligent. See 157 below.

Very numerous compound adjectives in English are paraphrased in Arabic by help of Δου. Thus, The sharp-headed whale, el fâṭōus Δου el ra's el Hâdd; The golden-eyed duck, el baṭṭ Δου el ʔain el Δehbieya. So too our adjectives formed in *-ed* from a noun; as, The crested duck, el baṭṭ Δου el Ṭorra.

The words ʔâhub (companion) and ʔEhl (folk) are astonish-

ingly used to replace Δ ou in this idiom. This appears every way in bad taste and undesirable; yet it exists as a fact.

$\Delta\hat{e}$, Δ ou, must have a real, though distant, relation to English *The*, which may be traced through Indo-Germanic and Hebræo-African tongues.

32. With a proper name, the demonstrative needs to be thrown behind; as, Istenboul $\hat{h}\hat{e}\Delta e$, this (city) Constantinople.

Observe,—that $\hat{H}\hat{e}\Delta e$ rajol means, *this (is) a man*. To express *This man*, we must insert the article between, as in prose Greek; $\hat{H}\hat{e}\Delta e$ el rajol. [In Syria and Barbary $\hat{H}\hat{e}\Delta e$ el is vulgarly shortened into *Hel* indeclinable; which confounds it with the interrogative particle (Art. 42). For farther emphasis they say *Hel rajol $\hat{h}\hat{e}\Delta e$, this very man.*]

33. If This, That, is to be joined to the *second* of two composite nouns, nothing new arises. They say, $\hat{I}sm$ $\hat{h}\hat{e}\Delta e$ el xai^t, the name (of) this thing; *Sebab* $\hat{h}\hat{e}\Delta e$ el xofl, the cause (of) this business, exactly as *Awâmir el melic el kaiyir*, the commands (of) the benign king. Nay, even if This or That be isolated, we can say, *Sebab $\hat{h}\hat{e}\Delta e$, the cause (of) this*; *Li^tejl $\Delta\hat{e}lic$ (on account (of) that.*

But if This, That, have to be joined to the *former* noun, it is better to throw the demonstrative to the end, as, This son (of) the king, *Ibn el melic $\hat{h}\hat{e}\Delta e$* ; where *Hède* agrees with *Ibn*, not with *Melic*. [In 23 it has been noted that *Loqman* in a certain phrase violates this rule.]

It is also popular to adopt Turkish idiom so far as to say, “This king, his son,” for “The son of this king;” thus leaving *king* without any regimen at all. It is a liberty which adds one more element of vagueness to a syntax already vexatiously vague.

34. We proceed to speak on the substitutes for our COPULA VERB; is, are; is not, are not. It has appeared that *is, are*, are very often understood. Yet we cannot say, HêΔe el řařřâr, for, This (is) the druggist; for the words will mean, This druggist. In such cases we must use Hou (he) or Hie (she) for *is*, and Hom, *f.* Honna (they), for *are*. In fact, Hou also stands for *am, art*, which strikingly testifies to the loss of its original sense. The learner must habituate himself to these uses of Hou, Hie, Hom, Honna. Houa, Hiya, Homma, are *more emphatic* than Hou, Hie, Hom, and seem to be a modern improvement. (C. de Perceval remarks on Honna as used for the masculine; but this is clearly inadmissible.)

35. Examples:

Hêhona mây řaΔib, here (is) sweet water.
 HêΔe el mây hou bârid jiddan, this water is very cold.
 Honâ el kobz hou řaiyib, here the bread is good.
 Honêc el mây morr, there the water (is) bitter.
 Honêlic el kamr leΔieΔ, yonder the wine (is) delicious.
 HêΔe el nebieΔ řölou ceřieran, this toddy (is) too sweet.
 Δêlic řuřân jaiyid, yonder one (is) an excellent horse.
 Δêlic el řuřân hou jaiyid, yonder horse is excellent.
 Tile el dâr hie řasena jiddan, yonder house is very handsome.
 Tile el kail kafiefe, yonder horses (are) light (swift).
 Δêlic el bař el ařmar melieř, yonder red mule (is) good.
 HeΔêc bař melieř, that (here is) a fine mule.
 Hêola hom nêš milâř, these are good men.
 Collo xaiř honâ cowaiyis, everything here is pretty.
 HêΔe hou miřl heΔêc, this is like that.
 HêΔe el semn mâliř ceřieran, this butter is too salt.

N.B.—*Melief* in old style is *fair*, *καλός*: but, like each of those words, has changed its sense to Good in general. East of Syria for Good they seem to prefer *Zeiyin*, *Zein*, which means Adorned, Fine. For *Mây* (water) at Aleppo they use *M'wai*, *i.e.* the diminutive *Mowaiy*. See Art. 84 below.

36. To omit *is* often leaves the syntax obscure: to omit *there is* is worse. For the latter the best direct substitute is, *Youjad*, literally, it is found (= it exists, it can be had) or the participle *Maujoud*, found; as, *El Tôfr youjad* (*or maujoud*) *honêc*, the (red) stag is found there. For *is* we may sometimes say, *Ûâr*, is become. In classical style, not quite obsolete, we have also the following substitute:

Inni, I am; Innec (*m.*) thou art; Inneho, he is.

Innena, we are; Innecom, ye are; Innehom, they are.

(See 55 below.)

Qolt, *enna* hê^Δih e^l sefara *innehe* menHouse, I said, *that* this voyage *is verily* unlucky.

[In Barbary the imperative *Râ*, see! is used to the same effect: *Râni* (see me! *i.e.*) I am; *Rêc*, thou art; *Rêh*, he is, etc. In the Bagdad pashâlic, they say *écou* for There is; which perhaps means *Hê-com*, "lo for you!" In Aleppo (what is worst of all) they say, *Fiehi*, *in it*, to mean There is, *Π γ α.* All these methods, being purely local, are displeasing to the learned, and to all who aspire at a universal Arabic.]

37. "Is not, Are not," are, *Leis*, *f.* *Leiset*, *pl.* *Leisou*. These are classical, and still in use. More popular are: *Mâ hou*, *f.* *Mâ hie*, is not; *pl.* *Mâ hom*, are not. *Mâ* is the modern particle of *negation*, *Lâ* generally that of *prohibition*;

but it is highly inconvenient that Ma is also interrogative and relative. Nevertheless, even in ancient Arabic, Mâ ana hou, means Non ego sum, I am not. [Mâ hou is contracted to *M'ou* in Syria; and Mâ hou xai^s (is not a thing, *i.e.* is not a whit, is not at all) into *M'oux'*.]

38. Hê Δ ih el mediena leiset qadiema jiddan, this city is not very ancient.

Honâ mâ* youjad kobz ʿari, here is not found fresh bread.
Hêola el nês leisou mokʿurien, these men are not dangerous (*pl.*).

Leis hêhona kaʿar qaʿ, there is not here danger at all.

Mâ hou xai^s honêc, there is nothing there.

Kobz ʿari leis moʿuħħ, fresh bread is not wholesome.

Hou fair moʿuħħ, is unwholesome.

The predicate in classical style has a strange tendency to take the preposition Bi (in, with) after it; as, Leis bi kâyin, he is not a traitor. This redundant *bi* is neither necessary nor popular.

39. The emphatic pronouns of 1st and 2nd person are :

Ana, I.	Ent, thou (<i>m.</i> Entè, <i>f.</i> Enti).
Naħn, Naħna, we (Barb. Aħna).	Entom, ye (<i>f.</i> Entonna).

And a classical dual, Entomâ, ye two.

Classical and also current are :

Lest, I am not.	Lesna, we are not.
Lest, <i>f.</i> Lesti, thou art not.	Lestom, ye are not.

* Unless we discriminate *mâ* from *mă*, this sentence may mean : "Here what is found is fresh bread."

40. Examples :

Ana bardân* jiddan,
 I (am) very cold.
 Tase ente jauḥân,
 perhaps thou (art) hungry.
 Ana lest ṭaṭṣân,
 I am not thirsty.
 Ente ḥou ṭaql,
 thou art intelligent.
 Lesna ḍewie' mâl,
 we are not wealthy.
 Ana hou el melic,
 I am the king.
 Lest ana kâdim,
 I am not a servant.
 Ente hou el moṭallim,
 thou art the teacher.

Naḥna hom foqarâ,
 we are poor.
 Lestom aṣniyâ,
 ye are not rich.
 Mâ ana hou ḥou mâl,
 I am not wealthy.
 Robbama ente kâyif,
 possibly thou (art) afraid.
 Ana mâ kâyif qaṭ,
 I am not afraid at all.
 Ente jesour ceḥieran,
 thou art too daring.
 Tase entè ṣair jesour,
 perhaps thou art not daring.

41. The word *such* is associated by us with the demonstratives ; so also is *same*. *Such* is compounded of so-like in English (solche, swilke, swa-leiks), and the Arabs also express it thus at large by miṭl hêḍe, or, miṭlihêḍe, which virtually becomes a single word, and might be so written. If a noun follows, El must come between, as Miṭlihêḍe el rajol, such a man. How *same* is to be expressed will presently appear.

* A person who *feels* cold or warm is bardân, dafyân ; but a thing that *imparts* cold or warmth is bârid, dâfi ; as, mây bârid, cold water ; ridâ dâfi, a warm mantle.

§ 4. INTERROGATIVES.

42. The Interrogative *Particles* may first be attended to. In English we put the nominative after the verb (as, Is it? Has he?) and thus dispense with a particle. The Latins use An, -ne, Utrum, Num; and especially in writing, these are needed for perspicuity. In Arab talk, the tone of voice suffices to denote that a question is asked; yet Faris and Kayat (two extremes) agree in exhibiting the interrogative particles E? Hel? in a context emphatically modern. Thus:

Hou faʿsuiḥ,	HêΔe leis ʿaḥuiḥ,
he is eloquent.	this is not true.
E hou faʿsuiḥ?	E fa leis hêΔe ʿaḥuiḥ?
is he eloquent?	is not then this true?
Hel ente el ʿaṭṭâr?	Hel eḷ ʿabi ʿafi?
art thou the druggist?	is the boy hale and well?

43. If an alternative is put (as in Latin *Utrum-an*) the word Or, which introduces the second member, is expressed by Em; as:

E hou akḏar? *em* ezraq?
is it green? or blue?

The particle Fa (then) often follows the interrogative E; thus with negatives we have E-lâ—? E-fa-lâ—? E-mâ—? E-fa-leis—? is it not? is it not then? But for the *past* time Lem replaces Lâ; as Au-e-lem—? or *was* it not?

44. Interrogative *Substantive* Mân, who? Má? MâΔe? what? *Adjective*: *m.* Ei, Eiyo; *f.* Ei, Eiya; which? what? as: Ei rajol, what man? which man? Eiya mar^a, what woman?

<i>Adverbs</i> : Ein, where?	Cém, how much? how many?
Ila ^e ein, whither?	Ceif, how?
Min ^e ein, whence?	Em'te, when?

45. Em'te is compounded of E mete. The classical Mete is either interrogative or relative. In modern use Mete is relative, and even so, it is rarer than Lemma, when; and Em'te expresses "when?" interrogatively.

Ei (what? which?) is of both numbers as well as genders. In Syria they use Eina, like *quisnam*. MâΔe, what? well supersedes Má, which has too many senses. Vulgarly also *Eix'* (i.e. Ei xai^e, what thing?) is prevalent; but this ought not to be followed by a noun, since it has the noun xai^e within it.

46. *Man*, following a noun, may mean "of whom;" as, Beit mán hêΔe? house (of) whom (is) this? but it is surely better to say, Li mán hêΔe el bait? to whom (belongs) this house?

Manou? Man hou? are often heard, especially when the word stands alone: indeed classically, Manou? is nominative, and Manâ? accusative. The latter is obsolete.

Má, adverbially, may qualify an adjective, with the sense How! in admiration: as, Má ana mescien! how wretched I (am)!

47. The words Man, Ma, Cem, admit of becoming "indefinite" instead of interrogative; i.e. mean *some, any, a certain quantity*. To suggest the right sense, I find it useful to copy Greek accentuation; and write Mán, Má, Cém, when they are interrogative; and Mân, Mà, Cèm, when they are indefinite. In fact, it is natural to elevate the musical tone when words are interrogative.

Man, Ma, Ei, Ein, Ceif, admit also of becoming *Relatives*, as will afterwards be noted.

48. Mân hou honêc ? who is there ?

Ei Haiwân hou hê Δ e ? what animal is this ?

Ei mar^a ? Eina mar^a ? Eiyat imrâ^a ? what woman ?

E lâ e^ahad honâ ? is not any one here ?

Ei hou (Eina hou) el bafl el qawi ? which is the strong mule ?

Ein el Sabi el Safier ? where is the little boy ?

Hel youjad lahm honêlic ? is meat (to be) found yonder ?

E fa lâ ente bardân ? art not thou then cold ?

Eiyat hie el Hôr'mat el mohsine ? which is the beneficent lady ?

§ 5. PREPOSITIONS.

49. The primary prepositions should all be learned at once. They are :

Bi, in, with, by.

Ce, according to, like.

Fie, in, into.

Ila', to (with motion).

Li, to, for.

Min, from, of.

Ma^t (together), with.

Tala', upon, against.

Tand, with, at, long.

(French *chez*, apud.)

Tan, off from, away from, concerning.

Of these, Ce is the least popular. It is superseded by Mi θ l, like. It enters into Ce Δ ê, like this, so ; Hêce Δ ê, thus, so (vulg. Heic) ; Ce Δ êlic, like that, so forth, likewise : and in Syria (from the classical Ce-ma, *selon que*, according as) has

come Cemân, "likewise, again." It is right also to say, Ce miðl, *ad instar*, after the fashion of. CeΔê is used for *such*, as, Li ceΔê rajol, to such a man. See Art. 41, above. The article El coalesces with some of the above, making Bil, Cel, Fil, Ila'l, Lil, Tala'l. [The vulgar say Fiel, but Fil is classical.] Ila' and Tala' have lost *y* which they sometimes resume.

50. Of the other prepositions, some are of less immediate importance to the learner, yet it may be convenient to have a list here.

About (of quantity), naHou.

Above, fauq, feuq.

According to, tebaî.

After (of time), baîd.

Against, ðudd.

Agreeably to, Tubq.

Among, min jomlet; bain.

Around, haul.

Before, qabl.

Behind, warâ, kalf.

Below, Beneath, Under, teHt.

Beside (at side of), ladâ,
ladon, janb.

Besides, mă řadâ.

Between, bain, fie mă
bain.

Concerning, min naHou.

Contrary to, kilâf.

During, dawâm, Töul.

Except, fair, kalâ, řadâ,
sewâ.

In exchange for, bidâl.

In front of, qoddâm, qobâ-
la(t).

In presence of, °emâm.

In proportion to, Haseb.

Instead of, mecên, řawaĽ,
řuwaĽan řan.

Like, miðl, ce miðl.

Opposite, tojâh, tilqâ.

Over against (face to face
with—*vis-à-vis*) Hüdê, izê.

Provided not, Haxâ.

Since (of time), monΔ,
moΔΔ.

Together with, řoHbat.

Towards, naHöu.

Until, Till, Hatte', li Hadd.

Within, dâkil; <i>vulg.</i> jou- wa(t).	Without (Lat. <i>sine</i>), bilâ, bi fair, min fair, fair;
Without, } kârij,	bi doun, min doun.
Outside of, } <i>vulg.</i> barra(t).	

51. Miðli (for Ce-miðli, after the likeness) is very popular in place of Ce. For *like* are also said Nazuir, Xibh. Fair, before an adjective, was explained *Not*; its sense *Without* displays analogy to German and Greek in forming a negative adjective from Ohne, *ἀνευ*, without. But Fair means *difference, diverse from*. NaHöu, towards, about, is used to modify a substantive, as the Latins use *quasi*, “as it were;” in popular English, “a sort of.” Thus, Faul el wejh naHöu cenâr eswad, around the face (is), *as it were*, a black border—a *sort of* black border. A preposition will then, if needed by the noun, precede NaHöu. Thus, Fie naHöu Sörra, in *a sort of* bundle. The word NaHöu simply adds vagueness, and may influence several nouns coupled by Wa, and. Töul el joðða naHöu ðelêð aqdâm, the length of the body is *about* three feet; but it may equally be rendered, “is *towards* three feet.” Thus the word vacillates between preposition and adverb.

In some connections Tan seems to mean *without*: thus, Entè sani Tannoh; Enti sanieya Tannoh, thou art rich without it, *i.e.* thou canst dispense with it.

Ma-fada and Sewâ have the vexatious ambiguity of *Præter* and *Beside(s)*, meaning either “except” or “in addition to.” Sewâ as a popular adverb means, “side by side, abreast.” Ma-fada strictly means “what passes.”

Lada, Ladon, may be called high style. They are used

especially (like old Greek *παρὰ*) in such connections as, At the side of the king; so, *Min lada el melic*, from the side of the king.

52. Uses of *Min*. In locomotion it is contrasted to *Ila*; as, "*from Rome to London*;" which needs no farther remark: its use for "of," is less regular. The deficiency of "of" in Arabic is supplied, partly by composition of nouns, partly by *Min* and *Li*, partly by special evasion or provincial methods. *Min* differs from *ʿTan* nearly as Latin *ab* or *ex* from *de*. *ʿTan*, like *de*, may mean "concerning." *Min* expresses the partitive idea of *ex*; also the material of a thing. It likewise enables us to put *El* (the) to either of two related nouns. Examples:

Lauḥ min ḥajar, a slab of stone.

Bâb min kaxab, a door of timber.

Ceḥier min el marâcib, many of the ships.

Cém min el marâcib? how many of the ships?

Sebʿa min el Yahoud, seven of the Jews.

Qaṭuiṭ min el maʿz, a flock of goats.

El marḏa' min el foqarâ, the sick (ones of the) poor.

Elf ṭabaq min el waraq, a thousand layers of paper.

Miqdâr wâfir min ʿewâni, a copious quantity of vessels.

Jamâʿa ṭazuima min el nês, a vast company of men.

El himma min el ehêli, the earnestness of the population.

Mablaṣ min el noqoud, an amount (sum) of cash.

Cém min el mosêfirien? how many of the travellers?

El kobz râdi, melʿên min el raml, the bread (is) bad
(and) full of sand.

Kams firaq min el jonoud, five companies of troops.

HêΔe hou wahmieya min eḷ Ḍabaṭuiya, this is a fantasy of the police.

El foṣöun eḷ Ṭawiele min eḷ xajara, the long boughs of the tree.

Wâbil min eḷ Ḍarb, a shower of beating.

El qaḥṭ min el akbâr, the dearth of news.

Eḷ sêṭat eḷ Ṯêniya min eḷ ṢabâḤ, the second hour of the morning.

Eḷ Ṭaraf eḷ ximâli min el jeziera, the north side of the island.

Firṭ min silc eḷ telefrâf, a branch of the wire (of) the telegraph.

Wezier min daulat Ameriece, a minister of the government (of) America.

Jonaineti min ward, my garden of roses.

53. For, What sort of—they say, Eix' min—? as, Eix' min Ṭair? what sort of bird? (Comp. Germ. *Was für ein—*.)

With the partitive Of, the Arabs often repeat a noun, instead of using EṣḤad (one) pronominally; thus, for One of the king's cities, they say, not only, UḤda' min modon el melic, but also, Mediena min modon el melic; and stiff as the latter appears, it is popular, as well as classical. So for Fie Δêt leil, on a certain night, they also say, In a night of the nights, fie leila min el leyêli. *Min* is also used like French *du, dela*, to mean Some, A portion of; as, Min soccer, some sugar; especially in repetition, Minhom—minhom, some of them—and others of them.

54. In ambitious prose, Min is used to satiety in the predicate of a proposition, to make it indefinite. Thus instead

of HêΔe mosteHuil, this is absurd; they say, HêΔe min el mosteHuil, c'(est) (une chose) d'absurde. Thus we are more than ever kept in suspense where the predicate will be found. The formula *Minma*, from what, *i.e.* "from that which," is similarly abused: as, HêΔe minma yoHhayyir el bâl, this (is) (a thing) of the things which perplex the mind; where, if *minna* were simply left out, the sense would be correct enough and the grammar perfect. When a copula-verb (as Cên, was) is expressed, all is clear, though E^had (one) be omitted before Min: as, Cên min el ʿomarâ, he was (one) of the princes, erat e principibus.

Min (like our *from*) often means "because of." Likewise, after a passive verb, it takes the sense of our *by*.

55. Uses of *Li*. In general *Li*, meaning *to* or *for*, needs no further particular remark. But, like the Latin dative, it may be used in the predicate, where popular English uses the nominative. Thus: "It is a marvel to me," may become, "It is to me *for* a marvel." The Arabs even say, Ente innec li jâhil, thou verily art *for* a fool, *i.e.* thou art foolish. HêΔe ʿandi li moʿjize, this (is) with me *for* a miracle.

Again, as in Latin, either dative or genitive with Est (is) denotes *possession*, so *Li* (to) may supply this sense; especially if of two related nouns the governing is indefinite and the governed definite; as, *A* top of *the* mountain, *A* son of *the* king; we may then use *Li* for English *Of*, saying Râ's lil jebal, Ibn lil melic.

Li (for) means also *on account of*; especially with pronouns. Thus, LihêΔe, on this account; LiΔêlic, on that account; Li mâΔe? wherefore? L'eix'? why? (=Li ei xai'?) But with nouns we have generally a paraphrase, as in English.

Li [°] ejl, Min ejl, for the sake of.	Li xân (Min xân, <i>vulg.</i> Alep.),
Li sebab, } because of.	on account of; from Xân,
Bi sebab, }	state.
Min jara', in consequence of.	

56. Uses of *Bi*. It especially expresses the instrument, or mode, or price; as, To buy a thing, “bi ðeman qaliel,” *at* or *for* a scanty price; to slay a man, “biḷ seif,” *with* or *by* the sword. As expressing the mode, it forms a paraphrase for adverbs and prepositions. Thus:

Biḷ collieya, in entirety, *i.e.* entirely.

Biḷ ziyâda, in surplus, superfluously.

Biḷ lâya, in the extreme, extremely.

Biḷ rafm ṭan, in spite of.

Bi moujib, in virtue of.

Bi wâsiṭat, by means of.

Bi xiddat, by dint of.

Bi fair, Bi doun, without.

With verbs of motion, *Bi* must be rendered *with*, though it still is not identical with *Maṭ* (together with); but “come *with*” a thing, is said for “bring” it: “to go off *with*” it, is to carry it off. Many other verbs take *Bi* after them, just as in Latin and Greek many verbs govern a particular case, for which no reason appears. The idiomatic uses of *Bi* are very numerous, and are a main difficulty.

§ 6. SUFFIX PRONOUNS.

57. The personal pronouns, attached to prepositions or to nouns, take abridged forms in which the originals are quite disguised.

-ie, -i, -ya, me, my.	<i>m.</i> -ec, -c, <i>f.</i> -ic, -ci, thee, thy.	-ho ? -oh, -hi, him, his.	-hê, her.
-na, us, our.	<i>m.</i> -com, <i>f.</i> -con, you, your.	<i>m.</i> hom ; <i>f.</i> hon, them, their.	

N.B.—After a *verb*, “me” is expressed by -ni. The rest are the same after a verb as after a preposition.

In the spoken language, -com and -hom are freely used of both genders, and the duals -comâ (you two), -homâ (them two), are not heard. To express “it,” the feminine -hê is often used. It is inconvenient, that, in speaking of *things*, hê in classical style constantly means *them*.

The suffix, like a Greek enclitic, often changes the accent of the preceding word, and sometimes hereby lengthens a vowel ; thus, Mélice, queen, Meliéceti, my queen. At other times it cuts out a vowel ; as, Sélṭana, empire ; Selṭán'ti, my empire.

Thee, Thy, after a long vowel, is -c for the masculine, -ci for the feminine. [But at Bagdad it is always -ci ; in Algiers, it seems, *m.* and *f.* are the same.]

58. System to exhibit all the forms.

Bie, Biya	Lie, Liya	Ileiya	Minni
Bec	Lec	Ileic	Minneç, Mine
Bici (<i>f.</i>)	Lici	Ileici	Minnic (<i>Alep.</i>)
Bihi, Boh	Liho, Loh	Ileihi	Minnoh, Minho
Bihê	Lihê,	Ileihê	Minhê
Bina	etc.	Ileina,	Minna
Bicom, -n.		etc.	Mincom,
Bihom, -n.			etc.

Ṭandi	Baini	Qábli	Citêbi
Ṭandac	Bainec	Qablac	Citêbec
Ṭandic	Bainic	Qablic	Citêbic
Ṭandoh	Bainoh	Qabloh	Citêboh
Ṭandahê	Bainahe	Qáblahe	Cithêbahê
Ṭandana,	Bainana,	Qablana,	Citêbana
etc.	etc.	etc.	etc.

59. Him, his, is ordinarily pronounced -ô, as in Hebrew, no *h* being heard; but after a long vowel, all authorities bid us pronounce only -*h*. An Englishman who tries to sound -*h*, is apt to turn it into *h*. I think by pronouncing -*hi* with as short an *i* as he can manage, he will come nearest to the sound; and *hi*, after all, is classical. [Classical rules bid us say -*hi*, -*him*, -*hinna*, -*hima*, when a vowel of the *i* class precedes. The learner may at his pleasure so modify the *o* of these words. I observe that Faris, as also Léon and Hélot in Loqman's Fables, equally with Catafago, give Fie waqto*h*, Ila dâro*h*, etc., and do not struggle for Fie waqti*hi*, Ila dâri*hi*, etc. Cherbonneau vacillates.]

60. Examples :

Ommi marieḏa jiddan, my mother is very ill.

Aboui (Abi) wa ommi marḏa', my father and my mother are ill.

Hel about Ṭaiyib? is thy father alive and well?

Zeujati hie Ṭaiyiba, my wife is alive and well.

Ommec ṭase Ṭaiyiba? thy mother perhaps is alive and well?

Ceif ḥâlec? how is thy state (thy health)?

Eix' bec? Mâḏe bec? what ails thee?

Leis xai' biya, nothing ails me.

Hel hêḏe lec? is this thine?

Mâ hou liya, it is not mine.

Hêt ma Tandec! bring what thou hast.

Leis Tandi xai', I have nothing.

Mâ^Δe fie bâlec? what is in thy mind?

Mâ hou xai' fie bâli, there is nothing in my mind.

Talaiya Taila, on me (rests) a family.

Liho aulâd Sugâr, he has little children.

Lec baqara melieĤa, thou hast a fine cow.

Lihê qoroun Tawiele, she has long horns.

Ommi hie maĤ oktec, my mother is with thy sister.

Hêhona hie ommec, here is thy mother.

Ein aboui (abi) el^ên?* where (is) my father now?

Abouc fil belda, thy father (is) in town.

Akouc leis fie bilâdina, thy brother is not in our country.

Tandana abouc hêhona, thy father is with us here.

Talaiya morâdec el Taziez, on me (rests) thy esteemed wish
(*i.e.* I will try to perform it).

Akouh rajol melieĤ, his brother is a good man.

Collohom nês milâĤ, all of them are good men.

Collocom ^Δewie' himma, all of you are endowed with earnest-
ness, *i.e.* are earnest, energetic.

Hel okti Tandacom el^ên? is my sister with you now?

Honâ âki maĤ oktec, here is my brother with your sister.

Leis maĤui kobz Târi, I have no fresh bread with me.

MaĤac Tase† folous, you have perhaps small cash with you.

* Father, Brother, have radicals ^êbw, ^êkw, yet are absolutely expressed by Ab, Ak, but in composition the *w* reappears regularly in popular style; as, Aboui, my father; Akoui, my brother; though Aki is also heard. Aboui is not classical, though Abou followed by a noun is.

† Tase, *perhaps*, is said of hope or fear; and serves to ask a question.

Eiyoma fandec, hêtoḥ ileiya, whatever thou hast, bring it to me.

Collōma maḥac, hêtoḥ ila honâ, all that is with you, bring it hither.

Δêlic el Huṣân, e lâ houa lec? yonder horse, is he not thine? Mân hou maḥac fiḍ dâr? who is with thee in the house?

Mâ fandî cotob, I have no books.

Leiset fandana aqlâm, we have no pens.

Cên liya ʿâk, I had a brother.

The particle *Ce* is never prefixed to a suffix pronoun. We must enlarge it into *Ce-miṯli* or *Miṯli*: thus, He is not like me, *Mâ hou miṯliey(a)*; He is like you, *Houa miṯlec* (or *miṯlic*).

61. *Ṭan*, like *Min*, popularly doubles its *n* before some of the suffixes. *Li*, according to classical rule, becomes *Le* or *La* with suffixes. The sole trace of this seems to be in *Loh* or *Leho* (never *Lihî*) for *to him* (*Le* means *verily*). Catafago writes *Lici*, *Lihê*, *Lina*, *Lihom*. C. de Perceval and De Braine are silent as to *Laho*, *Lana*, etc., which my ear certainly never caught. *Lie*, *Lec*, are to be divided *L-ie*, *L-ec* (sounded as English *lack*). *Liya*, *Biya* are perhaps more emphatic than *Lie*, *Bie*. In Aleppo *Boh* prevails over *Bihi*, yet *Bihi* is thought better. Cherbonneau writes *B'ho* even in poetry.

62. *Ṭand* is written with *kisra* (i.e. as *Ṭund*) by modern literati; yet C. de Perceval, in doing this, defines the sound by French *ând*. I never heard in this word any vowel but a clear French *a*. Dictionaries exhibit *Ṭand*, *Ṭund*, *Ṭönd* as on a par; hence we have no motive to struggle against the popular practice.

63. Several particles assume pronouns suffix. Inna (verily) was named above; Enna (that) does the same; also Lecinna, nevertheless: thus, Lecinni, yet I; Lecinnec, yet thou; Lecinnoh, yet he; Lecinnena, yet we, etc. The vowel of union which appears in Tandahe, Bainana, Citêbana, etc., must be looked on, in the present stage of the language, as purely euphonic. All prepositions ending in two consonants are apt to need this vowel of union. The learner must not be seduced by the aspect of Qabl-na to pronounce it Qabalna.

64. Lehê Tainain* jamieletein, she has beautiful eyes.

Leho zeuja jamiele, he has a beautiful wife.

Tandoh 'ehl ceñier, *chez lui* is a numerous household.

Leho Taila wâfira, he has an abundant (numerous) family.

Aulâdec mañui fiñ rief, thy children are with me in the country (*ruri*).

Hêde hou Talaihi, this is his duty.

Mâde liya Talaic (Tandec)? what art thou to pay me?

Qadd eix' bi weddec? how much dost thou want?

Leis xai' Talaiya lec, I owe thee nothing.

Leis xai' liya, illa farxain, I have nothing, but two piastres.

Dârec fasieña, zeiyine, thy house is spacious (and) fine.

Dâri miñli dârec, my house is like thine.

Cilâhomâ† sewâ sewâ, both of the two are on a par.

65. As the examples just given may suggest, Tand, Li, Mañ, Tala are in great use, to supply the verbs Have, Owe, Ought Tandî, I have in my house, or in my possession; Liya, I have in ownership; Mañui, I have with me, about

* More classical Tainân—tên.

† Perhaps Cilâhoma is too high style. Cilâ(n), *both*, is dual; oblique case, Cilei'. It is too good a word to lose.

me. Thus, Maḥac siccieneti? (have you) my knife with you? Ṭandi Ḥuṣân, mâ hou liya, I have a horse, (but) he does not belong to me.

Debt or Duty is said to rest *upon* or *against* the debtor: hence Ṭalaiya, I owe; Ṭalaiya folous lec, I owe thee small cash.

66. The suffix (possessive) must be repeated with each noun which we desire it to affect. Thus, "His will and pleasure," becomes, "His will and *his* pleasure," Irâdetoh wa kâṭuroh.

67. For emphasis they say, Liya ana, to me myself; Minneec ente, from thee thyself, etc. Also Eiyâ, as a fulcrum, enables a pronoun in the oblique case to be isolated: thus, Ṣanant-ec eiyâc, "I thought thee (to be) thyself." Eiyâc naṭbod, wa eiyâc nesteṭuin, "thee we adore, and thee we call to aid." When a verb takes two pronouns after it, one of them must be thus isolated in the modern dialect.

68. If a demonstrative and a suffix belong to one noun, the demonstrative must follow: as Baḥli hê Δ e, this my mule. Similarly with an adjective, as, Baḥli el melieh, my excellent mule. N.B.—The suffix is understood to make the noun *definite*.

§ 7. AUXILIARY NOUNS, OR QUASI-PRONOUNS.

69. In English the nouns Self, Sake, Behalf, and others, have lost much of their substantive nature: Self, in particular, has almost degenerated into a pronoun. The same is the case with many Arab nouns. Peculiarly, Nefs (soul), *pl.* Nofous or generally Anfos, does duty for Self; as do Δ êt,

essence, personality ; Hâl, state ; Rouh, spirit, *pl.* Arwâh ; and even Tain, eye. We may add Mâl, property ; Haqq, right ; which, though abused provincially, seem to have a legitimate use in harmony with good grammar. Âêt, *pl.* Âewât, has too many senses. Besides being an adjective pronoun, as explained in Art. 31 (as, Hoqoul Âêt Hôsn, fields *endowed with* beauty), and (what is perhaps quite old fashioned) Fie Âêt yeum, on a *certain* day ; it is also much used politically, as, El Âêt el soltânieya, the imperial self (person) ; El Âewât el cirâm, the noble personages. Catafago says absolutely, Âêt, a lady.

70. Examples :

'Sabi rama' nefsoh fil nehr, a boy threw *himself* into the river.
El Farab enfôshom, the Arabs themselves.

Arouh ana bi Âêti, I will go in my person (myself).

Qatel Hâl-oh, *or* rouh-oh, he slew himself.

Qâl fie nefsoh, *or* li Hâloh, he said in his soul (to himself).

Yaxcor rouhoh, Yamdah nefsoh, he thanks (he praises) himself.

El Huşân mâloh, the horse his property, *i.e.* his *own* horse.

El Haql Haqqi, the field my right, *i.e.* my *own* field.

El emier Tainoh, the prince himself.

But Tain peculiarly is used to supply the word *Same* ; as, Fil yeum Tainoh, (*or* Tainihi), in that day itself, in that same day. Metêf, a piece of property (an article, as we say), *pl.* Emtifa, is said to serve, especially in Africa, as Mâl, to express what is one's own. Mâl, Metêf, and Haqq may sometimes conduce to emphasis and clearness, in connections where at first sight they are vulgar superfluity. Thus, El darâhim,

Haqq el jouk, means, "the money *due* for the woollen cloth," literally, "the money, the right of the cloth."

71. But at Moosul or Bagdad I wrote down from the mouths of the people the following redundancies; suggesting that Mâl has become a mere preposition, Of.

Dibs mâl Ĥaleb,	LaĤm mâl kinzier,
treacle of Aleppo.	meat of hog.
Dibs mâl zebieb,	El ʕandouq mâl el jemal,
treacle of raisins.	the box of the camel.
Zebieb mâl dibs,	El Ĥalieb mâl el ʕöbĤ,
raisins of treacle.	the milk of the morning, <i>i.e.</i> fresh.

No such phraseology would be admitted in literature. Whether Mâli, Mâlec, in the predicate for Mine, Thine, would pass, is also questionable. At Bagdad instead of the classical "ĤêĤi citêbi wa heĤêc citêbec," this is my book, and this is *thy* book (which seems to an Englishman so very flat), they say, ĤêĤe citêbi wa heĤêc *mâlec*. Though Mine, Thine are expressible simply by Liya, Lec (as, Mâ hou liya, it is not mine) nevertheless, ĤêĤe citêbi wa heĤêc lec, would be wanting in contrast and point.

72. It may seem that they can evade the double genitive (24) by Mâl or MetêĤ; as, Celb, metêĤ el melic, *a* hound, *the* property of the king. Both C. de Perceval and de Braine lay down that in such connection the former noun *must* be preceded by El; which of course is the case when nothing is meant but "*the* hound of the king." But perhaps in the opposite case they would prefix WâĤud to Celb, for fear of being thought to omit El by accident.

73. We might enumerate as auxiliary *adjectives* or *participles*, not only E^ḥad, Wâḥud, but also Makṣöuṣ (belonging, *peculiar*, proper), Meḥcour (afore-named). Thus, Ibni el makṣöuṣ, my proper son, my own son; El ṣabi el meḥcour, the aforesaid boy. Indeed Meḥcour seems to have none of the stiffness which we feel in *aforesaid*, *aforenamed*, but has wide currency. Like to it are the formulas, El moxâr ileihi, the alluded-to; El mouma' ileihi, the hinted-at, the pointed-at.

74. Ṭadda, a number; Jomla, a group; are used like the English *several*, to express an indefinite number. A short list of the indefinite words often called pronominal may here be convenient.

All, coll, jamieṭ.

Each, coll wâḥud.

A certain, wâḥud (before its noun).

Any one (*quispiam, quisquam*, after If or a negative), e^ḥad, *f.* uḥda'.

Any (positively), eiyoman cên, *quivis*, eiyoma cên, *quodvis*.

None, lâ e^ḥad.

Not even one, wala wâḥud.

Several, ṭuddat, jomlat (*a number*).

Both (*ambo*), cilei (classical nom. cilê).

Some, baṭḌ (i.e. *a part*).

One—another; baṭḌ—baṭḌ; mæn—mæn.

Some—others; baṭḌ—baṭḌ; minhom—minhom; minhe—minhe.

Some (ones), *aliquot*; cêm wâḥud.

Other, e^ḥkar, *f.* ^ḥokra', *pl.* ^ḥekâra, ^ḥekarien.

Other (diverse), fair—before noun.

The Rest, eḷ sê'ir.

Several, }
Divers, } xette'.

Some or other, mà (after noun).

"Others than he," in classical style, is variously rendered by Ma řadâhi (what passes him), Ma sewâhi (what is on his level), and řairoh, his diverse(?). The roots of řadâ and Sewâ mean Inequality and Equality.

Bařâ (not repeated) is also now used for *one another*; but it seems, incorrectly.

It was stated (47) that Man, Ma, may become indefinite; hence the Mân—mân; and Reřâ mà, *some hope or other*. The latter phrase is found in modern literature, and is classical. Freitag renders it *qualiscunque*.

75. řair is regarded as a substantive by grammarians. Hence with a suffix, řairhom, others than they; řairoh, other than he; and even absolutely, El řair, some one else, thy diverse(?), thy neighbour, in ethical relation. Sewâ, Sowa', *even, like*; is ridiculously explained in lexicons to mean, 1. The same; 2. The opposite; [égal; même chose; autre.] řair xai', *quite another thing, a different thing*, is stronger than Xai' e'kar, another thing, a second thing. So with the negative, Leis ce miřliho fie řair mecên, in *no other* place is anything like it. At the close of a sentence, Lâ řair, lâ řairoh, nothing else, is used dogmatically, for "so, and so only."

§ 8. NUMERALS.

76. Wâřud, *f.* Wâřuda, means *one, a single one, alone*. So we have, Wâřdi, I alone; Wâřdec, thou alone; Wâřdoh, he alone; Wâřdana, we alone, etc., with all the suffix pronouns. Let us here repeat: Wâřud, one (emphatical), follows its noun; as, Fie řaql wâřud, in one field. But,

Fie wâĤud Ĥaql, means,—in a certain field. But besides; E^cĤad, *f.* UĤda', is *one* in a pronominal use; which may also be rendered *any one* (quisquam, quispiam); as, Lâ e^cĤad, not any; but WâĤud, some one (aliquis, quidam); Wala wâĤud, not even one (ne unus quidem).

77. The numerals from 3 to 10 collectively take plural nouns, and have the peculiarity that the feminine form looks like masculine and the masculine like feminine. The numerals from 11 to 19 are contracted in modern speech, and have a still shorter vulgar form, which is probably destined to become standard. *Six* is anomalous; analogy requires Sidse.

1 wâĤud, <i>f.</i> wâĤuda.	11 uĤdaĤxar (ĤudaĤx).
2 iĥnein, <i>f.</i> iĥnetein.	12 iĥnaĤx(ar).
3 ĥelêĥe, <i>f.</i> ĥelêĥ.	13 ĥelêĥetaĤx(ar).
4 arbaĤa, <i>f.</i> arbaĤ.	14 arbaĤtaĤx(ar).
5 kamse, <i>f.</i> kams.	15 kams'taĤx(ar).
6 sitte, <i>f.</i> sitt.	16 sittetaĤxar (sittâĤx).
7 sebĤa, <i>f.</i> sebĤ.	17 sebĤataĤx(ar).
8 ĥemânia, <i>f.</i> ĥemân.	18 ĥemâniataĤxar (ĥeman- taĤx).
9 tisĤa, <i>f.</i> tisĤ.	19 tisĤataĤx(ar).
10 Ĥaxara, <i>f.</i> Ĥaxar.	

$\frac{1}{2}$ nu3f.	$\frac{1}{6}$ sods, <i>pl.</i> esdâs.
$\frac{1}{3}$ ĥolĥ.	$\frac{1}{7}$ sobĤ, <i>pl.</i> esbâĤ.
$\frac{2}{3}$ ĥolĥein.	$\frac{1}{8}$ ĥomn, <i>pl.</i> eĥmân.
$\frac{1}{4}$ robĤ, <i>pl.</i> arbâĤ.	$\frac{1}{9}$ tosĤ, <i>pl.</i> etsêĤ.
$\frac{1}{5}$ koms, <i>pl.</i> akmâs.	$\frac{1}{10}$ Ĥoxr, <i>pl.</i> aĤxâr.

The final *-a*, *-e*, of the masculines from 3 to 10, becomes *-at*, *-et*, at least before a vowel; yet I used to hear (I believe), *Sitte rijâl*, six men; *Sittet ʕomara*, six princes.

78. For the sake of classifying the imperfect plurals of the language, the following table may deserve to be committed to memory.

	TYPES.
3 suns, <i>θelêθ xomous</i> (solar plural). . . .	Doroub.
4 moons, <i>arbaʔat aqmâr</i> (lunar plural) . . .	Eswâr.
5 men, <i>kamse(t) rijâl</i> (manly plural) . . .	Cilâb.
6 princes, <i>sittet ʕomarâ</i> (princely plural) . . .	Wozerâ.
7 merchants, <i>sebʔa(t) tojjâr</i> (mercantile plural). . .	Cottêb.
8 horses, <i>θemâniat aḥṣuna</i> (dactylic plural). . .	Emcina.
9 { <i>grooms, tisʔa(t) golmân</i> } (false dual) . . .	{ Boldân.
{ <i>legs, tisʔ sieqân</i> }	{ Nierân.
10 cities, <i>ʔaxar modon</i> (short plural)	Borec.

Contrary to analogy, the gender of the *singular* noun is remembered in adapting the numeral to its plural.

79. The remaining cardinals are understood from :

20 ʔuxrién.	21 wâḥud wa ʔuxrien.
30 θelêθién.	32 iḥnein wa θelêθien.
40 arbaʔúin.	43 θelêθe wa arbaʔuin.
50 kamsién.	121 mieya wa wâḥud wa ʔuxrien.
60 sittién.	357 θelêθ mieya wa sebʔa wa kamsien.
70 sebʔúin.	7465 sebʔ elâf wa arbaʔ mieya wa
80 θemânién.	kamse wa sittien.
90 tisʔúin.	The units always precede the tens,
100 mieya.	and <i>mieya</i> remains singular, against the
1000 ʕelf, <i>pl.</i> êlêf.	general rule.

The cardinal numeral when undefined generally precedes its noun, except wâḥud: but El miḥd el arbaṭ, the four stomachs (Faris). “Thousands,” in the plural, is also expressible by ^sOlouf; but in numeral composition only E^llêf is employed.

80. The ordinals follow. Auwal (first) has *fem.* Oula’; the other feminines are regular.

2nd ṭhêni(y).	5th kâmis.	8th ṭhêmin.
3rd ṭhêliṭ.	6th sêdis.	9th têsîṭ.
4th râbiṭ.	7th sêbiṭ.	10th ṭâxir.

Side by side should stand the days of the week.

Sunday, yeum el e ^s ḥad.	Thursday, yeum el <i>kamies</i> .
Monday, — el iṭnein.	Friday, — el jomṭa.
Tuesday, — el ṭhelêṭe.	Saturday, — el sebet
Wednesday, — el arbaṭa.	(<i>sabbath</i>).

81. The ordinals from 20th to 90th (by tens) are the *same* as cardinals; so of 100th, 1000th. In composition, *first* is rendered by Ḥâdi; thus, 21st, Ḥâdi wa ṭuxrien; also 11th, Ḥâdi ṭaxar. So from 11th to 19th ṭaxar is added; as 12th, *m.* ṭhêni ṭaxar, *f.* ṭhêniyat ṭaxara (N.B. with double *fem.* inflexion). And a single article suffices, as El ṭhêni ṭaxar, from 11th to 19th. But above 20th two articles are used, as, *El* Ḥâdi wa *el* ṭuxrien, the 21st (C. de Perceval). [But the old fashioned termination *-oun* supersedes *-ien* in titles.]

For ordinals the order rises from the lower to the higher, units, tens, hundreds, etc.

82. The following is from Caussin de Perceval:—“See here the order in which numbers above a thousand are ex-

pressed. Let us take 3452: ʾelêθet eʿlêf wa arbaʿ mieya, wa iθnein wa khamsien. In this the *tens* are preceded by the units. Dates of *years* are expressed, as with us, by cardinal numbers; yet in that case they take the opposite order—units, tens, hundreds, thousands. Thus, The year 1823, is, Sene ʾelêθ wa ʿuxrien wa θemân mieya wa ʿelf. No article is added to Sene (year), and the numerals of the units must be put in the feminine, as agreeing with Sene. For the dates of *days* they generally use cardinal numbers without the article, since the name of the month serves for the complement. Thus: Fie arbaʿat ʿazierân waṣalni mectoub, tériekoh kamsʿteʿxar Eiyâr, on 4 of June reached me a letter, its date 15 of May.—Here the numerals are masculine, because the masculine word *yeum*, day, is understood.”

§ 9. PLURALS OF NOUNS AND ADJECTIVES.

83. In Art. 78 eight leading types of the imperfect plural were registered. Participles, while used strictly as such, make a perfect plural; masculine in *ien* (*oun*), feminine in *ét*. For the *first* plural type, I place this masculine perfect plural; for the *second* the perfect feminine. When an adjective is used as a substantive, it sometimes employs the plural *ien* for persons, or *ét* for things; thus from Kair (Kaiyir), good, Kairât, good things. Nouns expressing tradesmen, of the type Qaṣṣâb, butcher; make the plural in *ien* (*oun*). According to classical rule, final *n* should drop away, if the word become the leading noun of a compound;

but (it seems) the modern tongue retains this *n* of the plural, though it always drops *n* of the dual; as, Kabbâzien Bafdâd, the bakers of Bagdad; but, Kabbâzei el ʿAifa, the two bakers of the village.

84. To the 2nd type of plurals, in *ét*, *ât*, belong—1. Many feminines in *-a*, *-e*. 2. Gerunds of the derived forms of the verb, to be hereafter named. 3. Numerous foreign nouns, without regard to gender or termination. 4. Native feminines in *-a'*, *â*; which make plurals in *ayêt*, *awêt*. To the last type conform Turkish words in *â*; as Pâxâ, *pl.* Pâxâwêt; Afâ, *pl.* Afâwêt; Kordâ, small ware, *pl.* Kordâwêt. 5. Nearly all DIMINUTIVE NOUNS, of the form Colaib, a little dog; Xowaiya, a little thing; Mowaiya, a sup of water.

85. The 3rd type (Josour, Xomous) is extremely prevalent with nouns, but not with adjectives. The commonest adjectival type is the 5th (Rijâl, Cibâr), though the 4th, 6th, 7th, and 8th are also adjectival. Plural adjectives are rarely heard except in concord with *rational agents*, and especially in high style are then appropriate; as, El dowal el cibâr, the great Powers; El wozerâ el ʿuzâm, the chief viziers. But in successive pages Faris uses, as if at pleasure, El ʿaiwânêt el cibâr wa el ʿufâr; El ʿaiwanêt el cebiera wa el ʿafiera, the animals great and little.

86. A small number of adjectives form a peculiar plural:

Marieʿ, sick, *pl.* Marʿaʿ.
Qatiel, slain, *pl.* Qatlaʿ.
Jarieʿ, wounded, *pl.* Jarʿa.
Helic, perishing, *pl.* Helceʿ.

ʿEsier, captive, *pl.* ʿEsra (as well as ʿOserâ).
Maiyît, dead, *pl.* Mauteʿ.
Aʿhmaq, silly, *pl.* ʿamqaʿ.

87. The plurals of the following nouns are specially irregular :

Father, abou, ab, <i>pl.</i> abâ.	Mother, omm, <i>pl.</i> ommehêt.
Son, ibn, <i>pl.</i> abnâ, benie'.	Daughter, Gîrl, bint, <i>pl.</i> binêt.
Brother, akou, ak, <i>pl.</i> akâ,	Sister, okt, <i>pl.</i> akawêt.
akwa.	Water, mây, <i>pl.</i> miyâh, emwâh.

88. We may treat the "short plural," or tenth type, as regular, when it preserves the vowels of the singular, merely transposing the second ; as, Mille, a religious sect, *pl.* Milel ; Qobba, a vault, cupola, *pl.* Qobab. But the singular is often of the form Qazên, Luĥâf, or Mediena ; in which case the vowels of the plural are *o, o* ; as, Loĥof, Modon.

89. Allowance must be made for euphony, especially with the weak consonants *ʕ, w, y*. Observe that Ce^ʕs, a cup, *pl.* Co^ʕous ; Ra^ʕs, *pl.* Ro^ʕous, are of the third type. Daula, *pl.* Dowal, is of the tenth ; Dăwal being converted into Dowal by the *w*.

90. We proceed to speak of the MODERN PLURAL, which is very regular and very important. It applies to all nouns which have *four* or more *strong consonants*, except when their plural is perfect.

Menzil, a lodging.	Kandaq, a moat.
Bandar, a naval mart.	Doldol, a hedgehog.
Kinzier, a pig.	Nomnoma, a wren.

To form the plural insert *â* (*é*) after the second consonant ; take *a* (*e*) for your first vowel, and *i, ie* (*u, ui*) for your last, and you have the plurals Menêzil, Banâdir, Kanêzier, Kanâdiq, Dalâdil, Namânim. If the vowel of the singular preceding

the last consonant be *á* or *ou*, it becomes *ie* in the plural. Thus (with accent on last syllable of the plurals):

Miklâb, a claw, *pl.* Makâliéb.

Tennour, iron forge, *pl.* Tenâniér.

Xakṭoura, a barge, *pl.* Xakâṭúir.

Cercedân, rhinoceros, *pl.* Cerâcedién.

Qarqaḏöun, polecat, *pl.* Qarâqaḏúin.

91. In a large number of nouns *ʿ*, *w*, or *y* are counted as true consonants for this process; especially in those which end in *i* (*y*), as Ṭabsi(y), a metal saucer, *pl.* Ṭabêsi(y). So too Zeuraq, a shallop, Ṭaiṭal, a great forest; treated as Zewraq, Ṭayṭal, make plurals Zewâriq, Ṭayâṭul. Yaḥmour, a nylghau, ʿUṣbaṭ, a finger, Madwad, a manger, similarly give plurals Yaḥâmiér, ʿEṣâbiṭ, Madâwid. In Cowâra, a hive or comb, Menâra, a lighthouse or spire, *pl.* Cowâyir, Menâyir, perhaps *á* has been treated as *aʿ*. Many nouns of the type Ṭadier, a pool, Jeziera, an island, follow this law; the *ie* being identical with *iy*; whence *pl.* Ṭadâyir, Jezâyir, so written in classical books, but, it seems, pronounced Ṭadâ-iér, Jezê-iér, with accent on the last; which indeed gives the simplest theory, assimilating them to Kanzier, *pl.* Kanâziér. Perhaps Cowâ-iér, Menâ-iér, are also to be thus accented.

Boḥaira, a lake, being a diminutive noun from Baḥr, sea, should have its plural in *ét*; but we meet Baḥâyir (or Baḥâ-iér?) as the plural.

92. There is also a large class of nouns with *á* (*é*) in the FIRST syllable of the singular, in which we must first interpret *á* into *aʿ*; next, after deriving hereby the modern plural, we must euphonically change *aʿâ* or *aʿê* into *awâ*, *awê*. Thus from Ṣâri(y), a mast, *pl.* Ṣawâri(y); Bâqiya,

remnant, *pl.* Bawâqi; and even ^âÊniya (^âE^âniya), a vessel, *pl.* ^âEwêni.

93. It is not always possible to foretell when a noun which has not so many as four strong consonants will form its plural by this law; but when a feminine in *-a* does not form the perfect plural, and is of one of the types Taniema, Menâra, Fâcihe, Kabiya, the strong presumption is that it will take the modern plural Tanâyim, Menâyir, Fawêcih, Kawâbi. Mediena, a city, Sefiena, a ship, beside the old plurals Modon, Sofon, of the tenth type, have the modern plurals Medâyin, Sefâyin.

In some we may be deceived by a noun of unity. Thus, Δobâba, a fly, might suggest a plural Δobâyib. But it is a noun of unity, and Δobâb means Flies collectively.

94. Some words, expressing tradesmen, take the Turkish termination *-ji*; as, Taubji, cannoneer; Bellaurji, dealer in fine glass; Bostênji, gardener. All such make their plurals in *-jieya*. Besides, there is a third form, purely Arabic, in *-iey* (properly the adjective of relation), as Fakouriey, a seller of pottery; Joukiey, a woollen draper; Soyoufiey, sword cutler. Words of this form, whether substantive or adjective, make their only plural in *-ieya*.

N.B.—Many nouns take two or more plurals, sometimes with a difference of sense; often one is more old-fashioned or of higher style than the other. The English *brothers* and *brethren* will suffice to impress this. Dictionaries give indiscriminately Boĥour, Abĥâr, Biĥâr, seas; Toloul, Etlêl, Tilêl, hills, etc.; and it is often difficult to know which best suits the pitch of the style. Modern use will at last fix on one as suitable for daily life.

§ 10. COMPARATIVES.

95. In Arabic, as in French, the same word is Comparative and Superlative; in fact it has the three senses which we express by "Greater, Greatest, *Very* great." At other times they evade the comparative, as, by saying "Great *above* me," for "Greater than I."

Comparatives are of the type Aḥsen, Ecbar, but they are not declined like the adjectives of Colour, Art. 12. E^skir (last) is in sense a superlative, but in form is a participle.

96. *Than* after the comparative is expressed by Min; hence after the superlative the partitive Of is generally omitted; as, Aḥsen el kail, the finest (of) the horses. The following examples are instructive:

Lem yablof, min el řömr, ecḥer min arbaṭuin řâman,

He did not attain, *of* age, more *than* forty years.

Mâde fařalt, ecḥer min el e^skar, min el xarr?

What did I do, more *than* the other, *of* mischief?

El kalâs min el ʾonoub wa el jarâyim hou ařzam min el
kalâs min el belâyâ,

Deliverance *from* faults and offences is grander *than* de-
liverance *from* miseries.

Aqša' ʿerʾ Muřr, Furthest (of) the land (of) Egypt.

Anfař jemieř el řaiwanât, wa ajdarhe bil molâřaga,

Most useful of all the animals, and most worthy *of* *them*
to be noticed.

El awwal aqwa' min el ḥeni, wa el mauloud min homâ
afʾalhomâ,

The first (is) stronger *than* the second, and the progeny
from the two (is) *better than both*.—(Faris.)

El moqâtelât se-te^{ko}Δ hieya aṭṣam min el jidd wa el ḥamâse,
The battles will assume a grander mien *of* earnestness and
energy.—(*Beirout Newspaper*, Ḥad. el Ak.)

In the last, *Min* for *Of*, immediately after the comparative, is striking. We might indeed have expected Aṭṣam hieya; so as to bring “hieya min” side by side. Minnoh, Minneho, often mean, “than it (is).” Thus: Inna hêΔe el ieyal, leho mixya, axbeh bil herwela, *minnehe* biḥ racΔ, as for this stag, to it (is) a gait, liker (more like) to a scamper (amble), *than it is* to a gallop.

97. The absolute superlative forms a rare feminine, as Cobra', very great; Ṭozma', very mighty. Some make a plural in *-ien*, as Aqdamien, very ancient; Afḏalien, very excellent. Others make a substantival plural, of the type Ecêbir, grandees.

The superlative is generally indeclinable and may precede its noun, as Aḥsen rajol, best man, very good man. But Auwal yeum, the first day, and El yeum el auwal, are alike good. Auwal ḥas a feminine 'Oula' (comparable to Cobra'; also to 'Okra', other) which is used when it *follows* its feminine noun; as, El senet êl oula', the first year; or Auwal sene.

In some other phrases (which apparently imitate Turkish idiom) a common adjective precedes its noun and becomes indeclinable. The formula, Ṭaziez cotobcom, your valued letters, is often quoted. In Faris (Nat. Hist.) such phrases as Ṭazuim kiffatoh, his immense swiftness: Ximâliey baḥr Eurôpâ, the North Sea of Europe; are not seldom met. Whether this is an improvement to the language, or the very opposite, learned natives themselves must settle. But with

the superlative the order is normal: as Bi aṭla' ʿsautihom, with their highest voice. To the same head we must refer, Bi eʿkir nesmat ḥayâti, with the last breath of my life.

98. Many adjectives do not form a comparative of the type Aḥsen; and their comparative needs to be paraphrased, nearly as in English, by Ecbar (greater), Ecṯar (more), or some other familiar comparative, which becomes auxiliary. This is ordinarily done by making a noun the complement, as in Art. 14. Thus:

Ecṯar iktilâfan (*or* tefayyoran), more diverse.

Ecṯar wojoudan, more as to existence, more numerous.

Axadd qouwaten, more intense as to strength, stronger.

Arda' šaxmaraten, worse as to fierceness, fiercer.

But this adverbial case of the noun is not in popular style.

§ 11. RELATIVE PRONOUNS.

99. Relatives in most languages are developed partly out of the interrogatives and partly out of the demonstratives. So in Arabic the interrogatives Mán, Má, may be used, not only for Who? What? but also for He-who, That-which. Nevertheless, in modern style they are limited to the *indefinite* relatives Whoever, Whatever. In this use, Mā may be regarded as leaning on the verb, or on the substitute of the verb; thus, Mā-fât, what is past = the past; Mā bain, what is between; Mā-jára, what has happened; Mā-kálâ, what is vacant; Mā-qolt, what thou saidest. These cohere as one word. In speech, the accent will probably distinguish this Mā from Mâ, not; as, Mâ kálâ, it is not vacant; Mâ qolt,

thou didst not say. But, Má qolt? what didst thou say? is pronounced exactly as Mâ qolt. This is a grave inconvenience, to avoid which, the moderns wisely prefer to use MâΔe (quidnam) in preference to Má, quid?

100. Compounding Man, Mă with Eiy, which? or Coll, all; we have (with verb Cên, was):

Eiyo-man, Eiyoman cên, whatsoever (qui que ce *soit*).

Eiyo-ma, Eiyoma cên, whatsoever.

For which last, more vulgarly, Eix' ma, Eix' ma cên.

Also without Mă, Eiyo becomes relative before a noun, if cên follow; as, Bi eiyo siŕr cên, at (any) whatsoever price.

So Colloman, whosoever; Colloma, whatsoever. But Collama is also adverbial, meaning "However much" (*quanto, quantum*), or, in proportion as.

101. The pronoun LéΔi is relative, and nothing else; but unfortunately it must have the article El before it, and, except when it is nominative to the verb, it needs a pronoun suffix as complement, whence elaborate confusion. Thus, El leΔi ũaraf-oh, means either, *Who knew him* (qui noverat eum), or, *Whom he knew* (quem noverat). To get the latter sense we have to render it, "*Who, he knew him,*" and then imagine Who—him incorporated into Whom. This is one of the grave defects of the language; for as soon as a sentence assumes even moderate complexity, the syntax is apt to be highly uncertain. LéΔi is declined thus:

El leΔi, le quel.

El leti, la quelle.

El leΔien, les quelles.

El lewêt(i), Ellêti, les quelles.

There is also a classical dual, Elletên, Elletein, abs. and obl.

of both genders. Also, ElléΔi may be used of both genders and numbers, and is vulgarly shortened into Elli.

The logical complement to LéΔi is sometimes placed close to it, with much advantage to clearness, when a preposition goes with it; as El leΔi bihi, by whom; El leΔi Tandoh, with whom. LeΔi cannot be preceded by a preposition of its own.

102. El leΔi cannot be used when it limits its antecedent, but only when the *whole* antecedent is affected by it: as, The man who is present, El rajol, el leΔi HâΔur. It cannot always be used, even when the antecedent has the English article The; for instance, after the word All, or with a superlative. Thus, "He gave up all *the* money which he had," means, "Whatsoever of money he had;" and "whatsoever" cannot be rendered by El leΔi. If we express it by Mă, we must transpose, so that Mă may immediately precede its verb: thus, "Sellem mă cên liho min el darâhim." Again: "*The first* man *whom* I saw, appears to us fully defined; for it means, "That individual, whom I saw first of men," illum quem primum vidi. Yet (say the grammarians) the relative clause here *qualifies* the antecedent, which is true (so the Latins throw the verb into the subjunctive: primus homo quem viderim): on this ground El leΔi is illegitimate. Yet the adverbial relative Enna (that) is here admissible; Awwal rajol enni ra'eit-oh (the) first man (*that*) I saw (Faris and Rob. Cr.). So Mă is often used after the superlative; as, Hie afkar mă yo'snať, these (are) the finest *that* are made.

The pronominal complement to El leΔi is not unfrequently suppressed (says Wright) when the sense is clear without it. But his examples show great obscurity resulting.

103. El le*ai* begins its own clause, and can have no noun with it. When its antecedent is *understood*, a preposition before El le*ai* may belong to the antecedent, as, Li el le*ai*—to (the man) who—. We may then regard El as the pronoun *him* (Li, *to*; El, *him*; Le*ai*, *who*, etc.). But, even when the antecedent is expressed, and takes El, the Arabs treat it as undefined, if *the* is changeable into *a*. Thus, “The man who is able,” may mean, “*A* man, *Any* man who is able;” in that case they omit the word *Who*, or even put the demonstrative Hou (he) for it.

Thus, in general, pronouns of the third person serve for relatives when the antecedent is undefined; as, *Ṭandi Ṣabi, leho marā*, in my house is a boy, *to whom* (is) a disease; *Ṭandi Huṣān, mâ hou liya*, in my possession (is) a horse, *who* (is) not mine; *Dâr, fiehe jonaina*, a house, in *which* (is) a garden. The simultaneous deficiency of the verb “to be” and of the relative is peculiarly unhappy.

104. An astonishingly barbarous syntax is the use of a finite verb for a participle or verbal adjective, the relative pronoun being understood before it. Thus, *Rajol yobṣur*, is good Arabic for “a man discerns;” yet it is *also* grammatically correct for “a man *who* discerns, *i.e.* a discerning man.” This is especially common with the passive verb to supply our verbals in *-ble, -ive, -ate*, etc. When they are also negative, *lâ* (not) with the verb almost makes a compound adjective. Thus, *Belâyâ lâ-yoḥṣa'*, miseries *innumerable* (*viz. which* are not counted); *lâ-yoflab*, *invincible*.

105. The adverbial relatives *when, where* must be paraphrased, if they have some other antecedent than *then, there* Thus, for “The country *where* I was residing,”

you must say, *in which*: that is, "The country, *which* (el leti) I was residing *in it*." Again: for "A place *where* there were stones," say, "A place, *in it* stones," mecên, fiehi Fujâr.

106. In Mă-cên, noticed above, the verb Cên appears indeclinable, but Mă yecoun is also common, as, Eix' ma yecoun (Eiyoma yecoun), be it what it may. After superlatives we may often render Ma yecoun, by the word *possible*; as, Aĥsen ma yecoun, the best possible.

107. *Mă* also becomes adverbial in the sense of *While*, *So long as*; thus, Mă damt Haiyan, so long as I remain alive; but Mă-dâm, more distinctly expresses the sense *While* before another verb. *Mă* is otherwise an important element of indeclinable relatives; as in Baĥdama, after (*apres que*), Qab-lama (*avant que*, *ante quam*), Einama, Haiĥoma, wheresoever; from prepositions Baĥd, Qabl, and from Ein? where? Haiĥ, where. [In modern literature, Haiĥoma appears, contrary to classical usage, for *where*, in passages which reject the sense *wherever*. What is gained by this innovation, is not clear. It seems a pity to confound Haiĥ and Haiĥoma.] So Tandama, Waqtima, Huinima, at the moment that, whenever, Ceifama, however. Toulama, as long as. Nay, *verbs* enter such compounds, as, Tâlama, it is long that, it is long since; Qallama, it is rare that; Ceĥ'rama, it is frequent that; but these (immediately before another verb) are virtually equivalent to the *adverbs* Long ago, Seldom, Often. So with the superlatives, Aqallama, (it is) *very* rare that; Ecĥ'rama, it is *very* frequent that.

In place of Ma, sometimes En (that) is found; as, Baĥd en, after (*postquam*); Ila' en, Ĥatte' en, until; Haiĥ en, in case that, before verbs.

§ 12. ELEMENTS OF THE VERB.

108. We begin with the verbs, *Ijlis*, sit thou : *Zekrif*, decorate thou.

There are three cardinal tenses, the Imperative (mood), the Aorist, and the Perfect. We omit at present the Dual and the Plurals Feminine, which are rarely used.

IMPERATIVE.

<i>m.s.</i> <i>ijlis</i>		<i>f.s.</i> <i>ijlisi</i>		<i>pl.</i> <i>ijlisou</i>
<i>m.s.</i> <i>zekrif</i>		<i>f.s.</i> <i>zekrifi</i>		<i>pl.</i> <i>zekrifou</i>

AORIST.

<i>s.</i> {	1. <i>ajlis</i> <i>ozekrif</i>		2. <i>tejlis(i)</i> <i>tozekrif(i)</i>		3 <i>m.</i> <i>yejlis</i> <i>yozekrif</i>		3 <i>f.</i> <i>tejlis</i> <i>tozekrif</i>
<i>pl.</i> {	1. <i>nejlis</i> <i>nozekrif</i>		2. <i>tejlisou(n)</i> <i>tozekrifou(n)</i>		3. <i>yejlisoun(n)</i> <i>yozekrifou(n)</i>		

PERFECT.

<i>s.</i> {	1. <i>jelest</i> <i>zekraft</i>		2. <i>jelest(i)</i> <i>zekraft(i)</i>		3 <i>m.</i> <i>jeles</i> <i>zekraf</i>		3 <i>f.</i> <i>jeleset</i> <i>zekrafet</i>
<i>pl.</i> {	1. <i>jelesna</i> <i>zekrafna</i>		2. <i>jelestom(ou)</i> <i>zekraftom(ou)</i>		3. <i>jelesou</i> <i>zekrafou</i>		

There is no difference in the inflections of the two verbs, except that *Zekrif* takes *o* for the first letter of its aorist. The *i* in parenthesis for the 2nd pers. sing. denotes the *feminine*. N.B.—In old Arabic the perfect singular had final vowels, thus,

1. *jelesto*; 2 *m.* *jeleste*; 3 *m.* *jelese*.

The final vowels may be kept before a suffix; nay, perhaps we can thus distinguish *Baláfná* (*we* have arrived or attained)

from Balafa-na (or Bal'fa-na), *it* has reached *us*. Faris occasionally writes the 2nd *m.* as Jelesté, even without a suffix. To retain this final vowel discriminates 2nd person from 1st, and involves no countervailing evil.

To distinguish the person of Jelest we may add Ana (I) or Ente (thou); but it is often done more delicately by a suffix, if Enna or Lecinna precedes; as, Ennec jelest, that *thou* hast sat; Lecinni jelest, yet I have sat.

Knowing the imperative (as Ijlis, Zekrif) we can inflect the three tenses as above; observing, as to the vowels, only these simple rules:

(a.) The vowels of the perfect in the spoken language are always "Fathite," as in the Table, in verbs of such type.

(b.) The last vowel of the aorist *is always that of the imperative*; the other vowels as in the Table. The last vowel may be *a, i, o*, in a triradical verb, but invariable in the quadriradical.

(c.) If the vowel be *a, i*, the first vowel of the imperative is *i*; but if *o* then *o*: as, Ijlis, sit thou; Iqṭaṭ, cut thou; Okroj, go out; Orboṭ, tie, bind.

The ancient verb distinguished in the aorist *two moods* by a different vowel *o a* added to the end. But this is totally lost and irrecoverable.

109. The classical dual in 2nd and 3rd person is sometimes used. Final *ā, ē*, is its mark.

IMPER.—2. ijlisê.

AOR.—2. tejlisê(n), 3 *m.* yejlisê(n), 3 *f.* tejlisê(n), as 2nd pers.

PERF.—2. jelestomâ, 3 *m.* jelesê, 3 *f.* jelestê.

The plurals feminine with the old vowels involve much

confusion. When now used, it is with a slight change, apparently as follows (-on, for hon, honna, is the element):

IMPER.—2 *f. pl.* ijlísn or ijlíson.

AOR.—2 *f. pl.* tejlísn, tejlíson; 3 *f. pl.* yejlísn, yejlíson.

PERF.—2 *f. pl.* jeléston, 3 *f. pl.* jéleson.

110. A verb like Mrr (*Imperative* Morr), with second and third radical the same, is called SURD. It has a slight irregularity in the modern perfect.

PERFECT.

{ marart	{ marart(i)	marr, 3 <i>m.</i>		marrat, 3 <i>f.</i>
{ marrait	{ marraiti			
{ mararna	{ marartom	marrou		
{ marraina	{ marraitom			

The forms Marrait, Marraina, etc., hurtfully confound the root Mrr with Mry. They will perhaps be driven out by cultivation of the language.

111. When the second radical is *w* or *y*, the verb is called Concave or HOLLOW, as in the Types Qoum, Sier. The aorist and imperative have then no irregularity. But in the perfect the long vowels *ou*, *ie*, are shortened in *o*, *i*, before two consonants in 1st and 2nd person; making Qomt, Qomti, Qomna, Qomtom; Sirt, Sirti, Sirna, Sirtom. Also in the 3rd person singular and plural the long vowel of both becomes *á*, *é*; Qâm, Qâmat, Qâmou; Sêr, Sêrat, Sêrou. The popular imperatives Qoum, Sier, most legitimately supersede Qom, Sir, which rest on an exploded law of euphony.

The two hollow verbs Coun (be), Suir (become), deserve chief attention,

Be thou, Coun, *f.* Couni, *pl.* Counou.

Shall be, { 1. Ecoun, 2. Tecoun(i), 3. Yecoun, tecoun. (*s.*)
 { 1. Necoun, 2. Tecounou(n), 3. Yecounou(n). (*p.*)

Was, { 1. Cont, 2. Cont(i), 3. Cên, cênet. (*s.*)
 { 2. Conna, 2. Contom, 3. Cênou. (*p.*)

Become thou, Suir, *f.* Suiiri, *pl.* Suirou.

Shall { 1. ASuir, 2. TaSuir(i), 3. YaSuir, taSuir. (*s.*)
 become, { 1. NaSuir, 2. TaSuirou(n), 3. YaSuirou(n). (*p.*)

Have { 1. Surt, 2. Surt(i), 3. Sâr, Sârat.
 become, { 1. Surna, 2. Surtom, 3. Sârou.

Some hollow verbs have *â* in the aorist; as,

	GERUND.	IMPER.	AOR.	PERFECT.
Sleep	Naum	Nâm	Enâm	Nimt, Nâm
Fear	Kauf	Kâf	Akâf	Kift, Kâf
Dread	Heiba	Hêb	Ehêb	Hibt, Hêb

112. The *Perfect* Tense is (on the whole) best rendered by the English "Compound past" or "Present past," as, Jelest, I *have* sat; but we need to render it "I sat," if the context shows historical time to be intended. Also, after In or Iae, *If*, it means *future* perfect; nearly as in English we say, When you *have* done, After you *have* done, for, When you *shall have* done, etc. In this case the verb of response (classically) is also in the Perfect, though we render it as Present Time. The moderns prefer to say Incên, *if*, and then adopt our idiom as to tenses.

113. The Aorist has immense latitude. First and chiefly, it supplies the whole subjunctive mood; but in this sense the final *n* is always dropped from 2nd or 3rd plural. The

particle *Li* (for) prefixed to the aorist, in good style, suffices to make it *Hortative*, as, *Li ejlis!* let me sit! *Li yejlis!* let him sit; and supplies this deficiency of the imperative. On the contrary, *Lâ* (not) with 2nd or 3rd plural in the spoken tongue uniformly expresses *Prohibition*, like Latin *Ne* with subjunctive; as, *Lâ tejlis!* do not sit! *Lâ yesier!* let him not proceed! *Lâ, Mâ*, cannot be joined with the imperative.

114. The aorist is also indicative. After *Lem* (not) it expresses *past* time; as, *Lem ejlis*, I did not sit, I have not sat; which is apt to be very perplexing. It may in general express Present, Past, or Future, nearly as the Latin present tense in poetry, or in vivid narrative and prophecy, the context alone suggesting the time intended. It is often simply Present, as, *Oried*, I will, I wish; *Lâ oried*, *Mâ oried*, I do not choose. *Lem*, *Lâ*, *Len*, in classical rule, make the aorist Past, Present, Future; but *Lâ yejlis*, *sitteth* not; *Len yejlis*, will not sit, shall not sit, appear to be "high style."

115. To define Future time sharply the simplest method is that of prefixing *Se* to the aorist, which modern literature decidedly adopts: as, *Se-yejlis*, he will sit; *Se-yemorr*, he will pass. This too is perhaps high style. On Auxiliaries we shall speak below. Futurity is often denoted beyond question by the context; as, "I go to-morrow," *i.e.* "I *shall* go to-morrow."

But again, *In lem ejlis*, if I *shall* not have sat, recovers for us futurity, as with, *In jelest*, if I *shall* have sat.

116. The participles have little irregularity. They make *fem. sing.* in -a, -e; *m. pl.* in -ien, -uin (-oun); *f. pl.* in -êt, -ât. The *active* participle of the types *Ijlis*, *Ixrab* (drink),

Xien (sully), Loum (blame), is, Jêlis, Xârib, Xâyin, Lâyim; the radical *w* being merged in *y* in the last.

The *passive* of the same types (when the sense admits a passive) is Maxroub, drunk up; Maxien, sullied; Maloum (for Maxyoun, Malwoum), blamed. The surd verb is regular in the passive participle, as, Mesdoud; but the active participle is generally contracted; as, Mârr for Mârîr; Fâdd for Fâdid. The quadriradical verb has participles, *act.* Mozekrif; *pass.* Mozekraf.

117. An active participle, with *am*, *art*, *is*, *are*, understood, supplies the present indicative of the verb. But if the nominative be then a pronoun, it must be expressed: as, Ana râḏu, I am well satisfied; Houa râyiḥ, he (is) going. Also in this use, the plural of the participle is legitimately in *-oun*, rather than *-ien*; and even in speech one hears *-oun*. Thus, Hel entom rêciboun? are you riding?

118. If the word *while* is added to a participle in English, the Arabs express it by *wa hou* (and he), or *wa hom*, *wa ana*, etc.; in which case also the plural in *-oun* is preferable. Thus, He sleeps while walking, Yenêm wa hou mâxi. They sleep while walking, Yenê mou(n) wa hom mâxiyoun.

119. But if *wa hou*, *wa ana*, etc., is not inserted, and the active participle singular is in *apposition* to the nominative of the verb, it assumes the adverbial state, by adding *-an*, *-en*; as, He came riding, Jâ rêciban; or, if the participle be plural, it will take the form *-ien*, not *-oun*; as, Jâ^cou rêcibien, they came riding.

120. In fact, *wa hou*, *wa ana*, etc., with the participle, express our *while* with the verb, even when the preceding verb has a different nominative: as, Dakal beiti, wa ana

nâyim, he entered my house, *while I (was) sleeping*; or with the plural, Dakal beitna, wa naïne nâyimoun, *while we (were) sleeping*.

121. The Arab gerund often (like our own) does duty for an infinitive; but in the spoken language it is generally evaded, as by the modern Greeks, who have replaced it by the subjunctive. Thus, for, Dost thou wish to drink water? a Latin might say, Visne *bibas* aquam? instead of, Visne *bibere* aquam? and an Arab says, Hel toried (en) texrab mây? No word must interpose between En (that) and its verb; hence when En is dropped, the verb (texrab) leads the clause. Dost thou wish the boy to go? is: Hel toried yarouH eļ Ġabi? not, Eļ Ġabi yarouH.

When the student has reached this point in the grammar, he is at a stage in which a large mass of the language may be picked up. He is recommended to proceed at once to the Third Part (*Praxis*), and turn back only when occasion suggests, to that which we have to add concerning Grammar. In fact, every learner of any language will be wise to do as children do. Let him, with the smallest grammatical apparatus, accumulate the largest possible acquaintance with popular words. Let him combine them as often as possible in the simplest ways; and postpone all intricacies of syntax, and all delicate inquiries, until he is very familiar with the material.

§ 13. TYPES OF THE NOUN.

122. Many nouns are derived from verbs, some verbs from nouns. We have already observed—1. A noun of unity, ending in *-a*, *-e*; and 2. a diminutive of the types Colaib

(little dog), Boĥaira (little sea, lake). 3. A noun of place or time has the type of Maḥrab or Maḥrib, the west, place or time of sunset: so Maḥlaf, hayrack; Maḥṣab, canebrake; or with feminine ending, Mabṭaka, a melon bed; Mesbaḥa, a place of wild beasts; from Baṭuik, melon; Seboṭ, wild beast. 4. The noun of instrument differs from the last in having *i* for its first vowel; it also sometimes elongates its second vowel into *a*. Thus, Minḥak, bellows; Mijmara, brazier; Miṭṭeḥ, key; Miqlāya, frying pan. Many of these, numbered 3 and 4, are *verbal* nouns.

Abstract nouns may sometimes be regarded either as gerunds of verbs, or as related to an adjective; in some cases the two are distinguished by a vowel. 5. The active gerund has very often the type Kaṭf, carrying off; Kalq, creating; Ḍarb, a beating. 6. A noun of unity from this has the type Ḍarba, a single blow.

7. So Sefar, travelling; Faraḥ, rejoicing, gladness. 8. Hence the noun of unity, Sefara, a voyage.

9. The abstract nouns, Cibr, greatness; Cibr, grandeur; Ṣuḥr, smallness; Ṣöḥr, contemning, contempt (if indeed this vocalization be right), are related to the adjectives Cebier, Ṣaḥier; so Rokṣ, cheapness, to Rakieṣ; Somn, fatness, to Semien. Also in the feminine form, Sorḥa, quickness, with Serieṭ; Boḥda, distance, farness, with Baḥuid. 10. Ciṯra, plenty, is the abstract to Ceṯier, much; but this type is commonest when the root is *surd*. Thus, Qilla, deficiency, with Qaliel; Riqqa, thinness, with Raqieq; Xidda, intensity, with Xadied; Liḍḍe, deliciousness, with Leḍieḍ. 11. From *hollow* verbs come such as Toul, length, with Tawiel; and in feminine, Jouda, goodness.

12. With neuter verbs, Jolous (sitting), is a common gerundial type. 13. Not less common is the type Souhla, ease, both for abstract nouns and for the gerund of neuter verbs. 14. Citêba, writing, is again gerundial. 15. Nearly the same is the type Najâba, nobleness, extremely common for abstract nouns. 16. RaΔiele, vileness, is a somewhat rarer type. In El kaziena, the treasury; El Kaliefa, the Caliph, it is concrete.

123. In a tabular view they stand thus :

TYPES OF NOUNS.

1. kobz-e	5. Δarb	11. Toul, Tuib
2. colaib	6. Δarba	jouda
boΔaira	7. sefar	
3. mafrab	8. sefara	12. jolous
mabΔaka	9. cibr	13. sohoulā
4. minfak	cobr	14. citêba
miklâb	sorta	15. najâba
mijmara	10. ciθra	16. raΔiele
miqlâya	qilla	

The commonest *gerunds* (of the primary "triliteral" verb) are of the types NaΔr, Jolous, FaraΔ, Citêba, Souhle. Of these the two last are like our nouns in *-tion*, and make the plural in *-ét*. Of the rest, NaΔr is the commonest type for active verbs, Jolous and FaraΔ for neuter verbs.

124. Special list of abstract nouns of 15th type, related to adjectives.

Naĥâfa, leanness.

Laṭâfa, gentleness.

Seqâfa, sickliness.

Radâwa, badness.

Wesêka, dirtiness.

Melâĥa, comeliness.

Ṣarâfa, elegance.

Ṭalâza, uncouthness.

Najâba, nobleness.

Belâda, stupidity.

Ṭabâwa, doltishness.

Jehêla, ignorance.

Ṣalâba, solidity.

Ṭazâma, mightiness.

Seṭâda, happiness.

Mehêra, skilfulness.

Ĥalâwa, sweetness.

Marâra, bitterness.

Frequently there are two forms; as, Loṭf and Laṭâfa, Seṭâda and Soṭouda, etc.; the same thing happens in most languages. The Dictionary, and not the Grammar, must inform a learner what form of gerund, or of abstract noun, is practically current under each root.

§ 14. AUXILIARY VERBS.

125. LET is expressed by 'Daṭ (more classical) or Kalli (more popular), prefixed to 1st or 3rd person of the aorist; as, 'Daṭ-ni axrab, let me drink (in Latin, *sine me bibam*); Kallieni axouf, let me see; Kalliena nexouf, let us see. Xouf is a popular verb: more classical is, 'Daṭ-ni ara', let me see. But in good style the mere particle Li suffices to express our Let; as, Li yefout, let him pass in. In Syria, they use Tê as a hortative particle (Latin *age*), instead of Li; as, Tê yarouĥi, let him go. [I think that Tê means *come*, being the imperative of the verb ^sEte, *he came*. But De Perceval interprets it as a contraction of Ĥatte, until.]

126. GOING is popularly rendered by Râyiĥ, exactly like English; but in Barbary they say Mâxi, walking. Thus

Faris has, *Hel hou râyiĦ en yojaddid el jidâl?* Is he going to renew the dispute? (Lit. *en yojaddid, ut renovet*, that he should renew.) But this use of *RâyiĦ* is no more in high style than is *Going* in English.

127. *WILL*, expressing purpose, has many substitutes, all of them followed by the aorist, with *En* (that) often understood. Chiefly; *Oried*, I wish, I will, I choose; *Morâdi en*, (it is) my wish that; *Qaṣdi en*, (it is) my design that; or, *Ana qâṣid*, I am designing; *Ana tâzim*, I am resolving; *Ana nâwi*, I am intending; *Ehomm*, I meditate.

Faris has, *Nâwi temṭor*, (it is) intending to rain, for, it is *going* to rain.

In Aleppo, *Bedd* (contracted, it seems, from *Bi wedd*) is in general use. From *Wedd*, wish, choice, will; comes *Bi weddi*, (it is) in my will; *Bi weddec*, (it is) in thy will, etc. Hence they make,

Beddi arouĦ, I will go; *Beddec terouĦ*, thou wilt go, etc. This is perhaps confined to Syria. If *Bi wedd* be pronounced in full, it must probably be admissible any where; but the Aleppines use it to express *Futurity* as well as *Will* or *Wish*.

128. For mere *FUTURITY*, nothing is better than the classical particle *Se-* prefixed to the aorist; which is still living in literature. Thus, *Se-yarouĦ*, he will go; *Se-narouĦ*, we shall go; *Se-tera'*, thou shalt see.

At Bagdad, *Yecoun* (it will be) gives a future notion to the verb; as, *Yecoun yarouĦ*, he will go; *Yecoun râĦ*, he will have gone. *Yaṣuir*, it will be, may be in like manner employed; as, *Yaṣuir temṭor*, it will rain.

The verb *Ezmaṭ*, he hastened, or rather the participle, *Mozmiṭ*, hastening, is also current, as follows: *Hou mozmiṭ*

yabieṭ, he is hastening to sell, *i.e.* he is *on the point* of selling.

129. CAN, expressing ability, is rendered by Aqdir, I am able; or Ana qâdir; or Liya qodra en, to me (is) power that. Or again, they say, Ana qâbil, I am capable; Liya qâbilieya en, to me (is) capacity that. At Bagdad they say, Oṭuiq, or Oṭuiq ṭala en, I have force for; or, Liya ṭâqa en. (More ordinarily, with a negative, Mâ oṭuiq, or Lâ ṭâqa liya bi'en, means, I have no *resisting* power; I cannot withstand a *disease*; I cannot afford an *expense*.) Literati are fond of the strangely obscure word, Esteṭuiṭ, I am able. Worst of all by far is the idiom of Aleppo, which pronounces Aḥsen, I am able; apparently meaning Oḥsin (ivth form), I *succeed*. Thus, I do not succeed to do a thing, means, I *cannot*.

For CAN, meaning possibility, you may say Yomein, it is possible; or participle Momein; and Emcen, it was possible. Negatively, Lâ yomein, Mâ momein, it is not possible; Lem yomein, it was not possible; Mâ teheyya liya, it was not *at hand* (*in promptu*) for me; or again, Moḥâl, Mosteḥuil, impossible, absurd. Also, Lâ yaṣuḥḥ, it is not sound, virtually means, It cannot be.

It is also in Arabic idiom to say, Lâ telḥaq yedi ṭala en—My hand does not reach so far that—. More shortly, Leis fie yedi, it is not in my hand, *i.e.* I am not able. In Syria this is cut down into Fieya, it is in me; Mâ fiec, it is not in thee, *i.e.* I can, thou canst not.

130. For MAY (of permission) we can use Yejouz, it passes, it is permitted; Yaṣuḥḥ, it is sound; Yobâḥ, it is open and free. Also the participles Jâyiz, Mobâḥ. Or Yesoul liya, it is allowed me.

Faris exhibits the singular ellipsis, *Hel liya en—?* is it for me that—? *i.e.* is it *permitted* to me that—. So even in English, *It is not for me to do so and so—* (*Non meum est ut—*). But the omission of the verb “to be,” as well as the predicate, makes the Arabic ellipsis very harsh.

131. *OUHT* admits a like elliptical phrase, *Ṭalaiya en*, (it rests) on me that. Besides, we can say, *Yenbafi*, it befits; *Yelieq*, it beseems; *Yejib*, it behoves; or *Wâjib Ṭalaiya*, (it is) a duty on me. Again, *Yaḥaqq Ṭalaiya*, it is right for me; *Yaṣuḥḥ liya*, it is proper for me; *Yajmol*, it is comely, or becoming; *Yaqtaḏu*, it is required. The most popular of these is *Wâjib Ṭalaiya*. Besides we can use *Yelzem*, *Lêzim en*, though this rather means Need, necessity.

132. For *MUST*, two formulas are highly popular. *Lâ bodd en*, no escape that—; *Lâ bodd (en) terouḥ*, thou must necessarily go. Next, *Lêzim*, which originally meant, sticking close, has somewhat degenerated; so that they now say, *Lêzimni*, it is necessary *for* me, *i.e.* I must, or, I want, I need. This word is greatly overworked by the vulgar.

133. The verb *Cên* (it was) is also auxiliary in Arabic; not only to make a passive verb, as in English, but to form tenses by its peculiar force of *time*; since *Yecoun* is essentially future* and *Cên* is historical time, *i.e.* it *was*, not, it *has been*. Hence we obtain:

Roḥt, I went or have gone.
Cên roḥt, I had gone.
Yecoun roḥt, I shall have
 gone.

<i>Arouḥ</i> , I go.	} I went.
<i>Cên arouḥ</i> ,	
<i>Cont arouḥ</i> ,	
<i>Yecoun arouḥ</i> , I shall go, I I am to go.	

* So De Perceval positively asserts; and it seems, with great reason.

133*b*. We can hardly class as auxiliary the verbs which express to *begin*, before another verb. These are Ebdi, I open; E'koΔ, I take; Ajīal, I set, set to; Axraī, I institute; Aīfoq, I establish; Aīuir, I become. All drop a part of their sense to assume the meaning of *Begin*: the commonest is Ebtēdi (in VIIIth form, see 136), whence Ibtēdâ, Mobtēdâ, a beginning. These verbs are followed by Enna (that, quod, ὅτι) with the aorist *Indicative* of the other verb; not by En (ut, ἵνα) with subjunctive; apparently because an attained result, not a mere intention, is expressed. Thus, The sailors began to howl, Jaīalou el mellâīōun yowelwiloun; Ibtēdou or Sârou yaīrokoun, they began to shout. It is here seen that the particle Enna (that) is readily dropped from the phrase.

Cên roīit or Cont roīit, also supplies, I *should have* gone; and Cên arouī (Cont arouī), I *should* go; under a non-existing hypothesis. The double compounds, Cên yecoun arouī, I *was to go*, and Cên yecoun roīit, I *was to have gone*, are perhaps peculiar to Bagdad; as, Beddi arouī, I am to go; Cên beddi arouī, or rather Cont beddi arouī, I was to go; are Syrian.

§ 15. CLASSES OF THE VERB.

134. Quadriradical verbs, such as Zekrif, have their vowels all fixed, and in the modern language scarcely go beyond the two following Forms, typified by the Imperatives zekrif, tezekraf.

FORM.	I.	II.
Imperative	zekrif	tezekraf
Aorist 1 p. s.	ozekrif	etezekraf
Perfect 3 p. s.	zekraf	tezekraf
Gerund	zokrâf	tezekrof
Participle act.	mozekrif	motezekrif
Participle pass.	mozekraf	[motezekraf]?

The learner must use this and such like tables for *reference*, when he meets with a verb of such a class. Until the case occurs, he will not be able to use the table to advantage. The two “*forms*” are often comparable to what we call Voices in Latin and Greek. In fact the IInd is ordinarily either like a Passive or a Reflective (“middle”) voice to the Ist. In that case there cannot be any passive participle to the IInd form. But the IInd form may be an independent verb. Older Arabic admits of a IIIrd form izkanrif, and a IVth izkarfif.

135. Triradical verbs have more numerous forms. Even in the spoken language *ten* must be counted, though no one verbal root possesses them all. To exhibit the types, it is expedient to form all from a single root, *as if* they all existed. The root Bdl, imperative Ibdil (exchange) may represent all the types. In the classical tongue every form except the IXth has its passive distinct from its active; but we confine ourselves to the passive of the first form. The active *first* form alone has the vowel of the aorist doubtful, as also the form of the gerund doubtful, as stated in 108b, 122. Its

active participle is also peculiar, not being formed by initial *m*. Any of the forms *may* have a passive participle, even in the spoken language, if the sense of the form itself be that of an active verb. Only the ixth form is *always* a neuter verb, and can have no passive.

When there is a passive participle, it is formed from the active participle (in all forms but the 1st) exactly as in the quadriradicals, by changing *i* of the last syllable into *a*. (This *i* might be *u*, if a coarse consonant were in juxtaposition.)

136. Scheme of the Ten Forms of the Triradical Verb :

	IMPERAT.	AOR. 1 p. s.	PERF. 3 p. s.	GERUND.	PARTICIPLE.
I.	ibdil	âbdil	bâdal	(badal)	bâdil
<i>Pass.</i>	—	obdal	bôdil	—	mabdoul
II.	baddil	obaddil	baddal	tebdil(a)	mobaddil
III.	bâdil	obâdil	bâdal	{ bidâl mobâdala }	mobâdil
IV.	abdil	obdil	abdal	ibdâl	mobdil
V.	tebaddal	etebaddal	tebaddal	tebaddol	motebaddil
VI.	tebâdal	etebâdal	tebâdal	tebâdol	motebâdil
VII.	inbâdil	anbâdil	inbâdal	inbidâl	monbâdil
VIII.	ibtédil	abtédil	ibtédal	ibtidâl	mobtédil
IX.	ibdall	abdall	ibdall	ibdilâl	mobdill
X.	istébdil	estébdil	istébdal	istibdâl	mostebdil

The *t* due to the VIIIth form becomes *d* after *d* or *z*, Δ after Δ , *ṭ* after *ṭ*, Λ , \Im , \mathfrak{z} . Also if *ʿ*, *w*, or *y*, be the first radical it becomes *t* before *t* in the VIIIth. Thus the root Wel makes Ittécil (for Iwtécil) in VIII.

137. All the gerunds of the derived forms make plural in *-ét*. The gerund of II. might be *tebdila* or *tebdila*, instead of *tebdil*, which is standard. In III. *mobâdala* is a commoner form than *bidâl*; but both often co-exist.

It will be seen that III. is formed from II., and VI. from V. (except in the gerund) by the same simple law. After duly understanding this we might drop III. and VI. from the Table. Forms VII. and VIII. are likewise formed by a common law; so that either will suffice as a type.

Form X. is remarkable, *ist* being prefixed to the root. This is explained completely from Coptic, from Zouave, from Assyrian, and from certain traces in Chaldee or Hebrew. A form is in fact *lost*, whose Imperative was *Sebdil*; and from this *Istebdil* was formed, nearly as VIII. from I. The form *Sebdil* was a Causative verb, but it is superseded by IV.

The tenses are inflected according to the laws explained in 108. Carefully note the initial *o* in the aorist of II., III., IV. Observe also that the last vowel is *i* in the imperative (and aorist) of II., III., IV., VII., VIII., X., but is *a* in V., VI., IX. Yet in the participle active of all the forms it is *i*.

138. Any two forms, as *Ibdil* and *Bâdil*, are strictly independent verbs, as in Latin *fugio* and *fugo*, or *sedeo*, *sido*, *sedo*. In fact sometimes they are as unlike in sense as *fero* and *ferio*, *condo* and *condio*. Such phenomena are very deceptive. It is *always* safest for the learner to learn nearly every form for itself, as if it were a new verb.

Nevertheless, the IInd or IIIrd being given active verbs, we can positively infer the existence and meaning of the Vth or VIth; for the Vth always is to the IInd and the VIth to the IIIrd its reflective, neuter, or passive. The VIIth, when it exists, is passive to the Ist, if the Ist be active; or else to the IVth.

The IVth is properly causative to the Ist. Hence if the Ist be neuter the IVth is its active. If the Ist be active the IVth has two accusatives.

The VIIIth is comparable to the Greek middle voice, in relation to the Ist, and often supersedes the Ist arbitrarily. In other instances it serves as a true passive to the Ist.

The IInd is (perhaps most properly) frequentative or intensive of the Ist; as, Iqṭaṭ, cut; Qaṭṭuṭ, cut in pieces, chop up; Icsir, break; Cessir, break in pieces. But it is often causative to the Ist, and the modern tendency is to work it entirely in this direction, and nearly supersede the IVth; apparently because vowels are obscurely and corruptly sounded. Yet even when II. and IV. are both causative, the sense sometimes differs, because II. is still frequentative and imperfect. Thus from the root Uṭlam, know thou, comes II. Ṭallim, *teach* thou (as a teacher who repeats or causes to repeat); but IV. Aṭlim, *inform*, *advertize*, viz., by a complete single act.

The IIIrd is often related to the primitive, as a Latin verb compounded with Con. It almost always governs an accusative, and the syntax differs from that of the Ist. Something *mutual* is ordinarily suggested, often *rivalry*. Thus, Ectob lec, I write to thee, Ocêtib-ec, I *be-write* thee; Aqṭod, I sit, Oqâṭud-ec, I sit-with thee; but Oqṭud-ec, Oqaṭṭud-ec, I seat thee.

The ixth is comparable to a Latin inceptive verb in -esco, and is especially used for verbs of Colour, as erubesco, nigresco.

The xth often expresses Desire (like a verb in -urio). It also expresses a Judgment; as, I judge a thing small, or great. But sometimes it is a mere neuter verb,—it may be, with a very obscure relation of sense to the primitive: as, Istemarr, he persevered; Isteʿtâf, he was able (from root ʿwʿf); Isteqall, he was plenipotentiary, unrestricted, independent.

The vith often expresses Pretension or Affectation: as, Tebâha, he made display of finery; Tefâkar, he played the self-glorifier.

The relation of the vth and vith to the iind and iiird is obviously the same as that of the iind to the ist of Quadri-radicals. Also the iiird and ivth of Quadriradicals are analogous to the viith and ixth of Triradicals.

139. By means of these derived forms, the language is at no loss to express the Passive idea. It is not wonderful then, that the *vocalized* Passives have almost vanished out of the spoken language. None of them had any Imperative or any Gerund. The Aorist was formed by vowels *o*, *a*; the Perfect by vowels *o*, *i*. The vocalized Passive of *i*. is heard popularly in a few words; indeed, is used freely by the newspapers in very unpretending and business-like relations; hence it may be inferred that it will be quite recovered with the progress of literary cultivation. Thus from Octob, write; Oqtol, kill; come passives Cotib, Qotil; Yocteb, Yoqtel.

When the viiith is active, it sometimes takes a vocalized passive: thus from Intekib, elect thou; Ontokib, he was

elected; Ontekab, I am elected (eligor). Here the Perfect takes *o*, *o*, *i*; the Aorist *o*, *e*, *a*.

The Passive of III. changes *d* of the Perfect active into *ou*.

§ 16. DEGENERATE VERBS.

140. Triradical verbs degenerate when the second and third radical are the same, or when one or more radical is weak; that is, when it is *ʿ*, *w*, or *y*.

We have seen that the participle of the *Surd* verb undergoes contraction; as *Mârr* for *Mârir*, *Xâdd* for *Xâdid*. A similar contraction occurs in the IIIrd and VIth forms, but not in the Imperative. Nor indeed can such contraction apply in the Gerund *xiddâd* of III. The forms II. and V. follow the standard of *Ibdil* perfectly; so do the imperatives of all forms but I. and X. But it is worth while to present a nearly full table. The words in *Italics* follow the law of *Ibdil*. No *Surd* verb has a IXth form.

	IMPER.	AORIST.	PERFECT.	GERUND.	PARTICIPLE.
I.	xodd	axodd	xadd	(xadd)	xâdd
III.	<i>xâdid</i>	oxâdd	xâdd	{ <i>xiddâd</i> moxâda }	moxâdd
IV.	<i>axdid</i>	oxidd	axadd	<i>ixdâd</i>	moxidd
VI.	<i>texâdad</i>	etexâdd	texâdd	texâdd	motexâdd
VII.	<i>inxâdid</i>	anxadd	inxadd	<i>inxiddâd</i>	mouxadd
VIII.	<i>ixtêdid</i>	axtedd	ixtedd	<i>ixtidâd</i>	moxtedd
X.	istexidd	estexidd	istexadd	<i>istixdâd</i>	mostexidd

The only Passive Participles are the types Maxdoud of I. and Mostexadd of X.

141. *Hollow* verbs are quite regular in II., III., V., VI., IX. (There is *one* such verb in IX. from the root Eswadd, black; hence Moswidd, nigrescens.) Some are regular in IV. as Yoḥwīj, he necessitates. We saw in the Participle of I. the verb "hollow by *w*" assume *y* instead; the same takes place in the Passive of I. except the participle, and in IV., VII., VIII., X. Thus when a verb in one of these forms is given, we cannot tell by its aspect whether the root has *w* or *y*. The types stand thus: from root Qwī.

	IMPER.	AORIST 1.	PERF. 3.	GERUND.	PARTIC.
I. Pass.	—	oqâl	qiel	—	maqoul
IV.	aqiel	oqiel	aqâl	iqâla	moqiel
VII.	inqal	anqâl	inqâl	inqiyâl	monqâl
VIII.	iqtel	aqtêl	iqtêl	iqtiyâl	moqtêl
X.	isteqiel	esteqiel	isteqâl	istiqâla	mosteqiel

The feminine form of the Gerund in IV. and X. deserves remark.

142. When the 1st radical is *w* or *y*, the verbs are called *Assimilated*. If the verb be *y*, the verb in modern use is all but regular; only after *o* the *y* becomes *u*. If the first radical be *w*, this letter is dropped in the Aorist, according to the best style; as, Wejed, he found; Ejid, I find. But *Surd* verbs of this class treat *w* as a strong radical, as Awodd, I love. We have also said that in VIII. the *w* becomes *tt*.

143. When the 3rd radical is *w* or *y*, the verbs are called Defective. They are of four classes, as follows:

1 Aor.	1. afzou	2. armi	3. anse'	4. arfa'
3 Perf.	faze	rama'	nesi	rafa'
	maraud	throw	forget	feed cattle

of which the 1st is defective in *w*, the rest in *y*.

In the 2nd and 3rd *pl.* of Aorist, and *pl.* of Imperative, *w* or *y* is clipped out: though in Barbary they say, Termiyou, Yermiyou, for the normal Termou, Yermou.

The perfects are slightly irregular.

1. 2.	Γazeut	Ramait	Nesiet	Rafait,
3.	Γaze, -et	Rama, -met	Nesi, -siyet	etc.
1. <i>pl.</i>	Γazeuna	Ramaina	Nesiena	as Rama
2.	Γazeutom	Ramaitom	Nesietom	
3.	Γazeu	Ramau	Nesou	

The Active participle is in all of the type Γâzi(y).

The Passive Participle is Maſzouw, for 1, and Mermiey for 2, 3, 4.

Verbs defective in *w* are few; and in modern use they all tend to supersede *w* by *y*. *In all the derived forms this is done.* Otherwise, these forms have no irregularity, but that *y* falls away after *a*, and *o* becomes *i* before *y*. Thus in the Gerund of v., Terammi(y) for Terammoy. Also, as usual, -âya replaces -â^sa in feminine participles passive.

A suffix, by changing the accent, introduces â, é, for *a*, *e*, in 3rd person masculine singular of the perfect.

144. Of verbs "Hamzated" in 1st radical, ^sekaΔ (take) is the type. In Imperative of I., initial *i* or *o* is dropped (with ^s); as KoΔ, take thou; Mor, command; Col, eat thou. After *o* the ^s becomes *w*, as, TowâkiΔ, for To^sâkiΔ (reprove); hence, vulgarly, in the whole form the ^s is apt to become *w*.

Surd verbs of this class take *w* for ^s in their aorist; as, ^sEnn, he groaned; *Aor.* Awinn. Indeed in modern use *w* has displaced ^s in the whole root ^sEjj (catch fire, flame out); as, Wejj, *Aor.* Yawijj; and Wejja, a blaze.

145. When Hamze is 2nd radical, as in Is^sel (ask), the participle is Meswoul for Mes^soul, a microscopic difference. The only derived form of this whole class (says C. de Perceval) is sêyal of III.

146. When Hamze is 3rd radical, the only irregularities are such as obvious euphony suggests. But in popular use these verbs merge their ^s in *y*.

147. Verbs doubly defective are chiefly the following:

- a. Jâ, he came; Eji, I come (Te^sâl, come thou!).—Perf. Jiet, I came; Jât, she came; Ja^sou, they came; Jâyi, coming; Mejie, arrival.—Pass. jie, *ventum est*.
- b. ^sEte, he came; ^sEtet, she came; Eteit, I came; Etou, they came; Eti, I come; Yêtou, they come; Eti, coming; Itiyân, arrival. VIth form, Te^sête. Imperative Te^s (come).
- c. Xâ^s, he wished; Xât, she wished; Xiet, I wished; Xâ^sou, they wished; Yexâ, he wishes.
- d. Sâ^s, he misbehaved; 1. 2. p. Sout. In IV. Esâ, he mismanaged; *Aor.* Osie.
- e. ^sAba^s, he refused; like ^sEte^s.
- f. ^sEyes, he despaired; *Aor.* E^swies?

- g.* Ra^ʿa, he saw ; Ra^ʿet, she saw ; Ra^ʿeit, I saw ; Ra^ʿou, they saw. Ara', I see ; Arou, they see. Râ, see thou. *Passive*, Ro^ʿi, it was seen ; *Aor.* Yora, it seems, is seen.
- iv.* Orie, I show ; Arie, show thou (*vulg.* Arwi, Rawwi).
- v.* Terâ^ʿa liya, it appeared to me, but more popularly, Terâwa. *iii.* Râya, he played the hypocrite (made a show).

^ʿEte^ʿ and Ra^ʿa are both popular words, but not in the physical sense, in which Jâ and Xâf supersede them. ^ʿEte^ʿ means, to come as an event ; *part.* El ^ʿêti, the future, venturus. Ra^ʿâ means, he saw with the mind, he judged (Rây, opinion), he saw a vision (Rouya, vision). Thus, In ra^ʿeit, if you shall have seen (it good).

148. The inability to compound verbs with prepositions is a grave defect in Arabic. In part they supply it by the creation of new roots, in part by detached prepositions (which nevertheless cannot enter derivatives), and in part by a rather arbitrary use of the derived forms. We have seen that the *iii*rd is often like a Latin compound of Con ; this is but a hint at the practice. The *vii*th is sometimes like a Latin compound of Re ; and so of others.

Let an Englishman reflect on some of our own verbs, as, Bring up ; which, for secondary meanings, has Rear or Educate, Vomit, and (popularly) Pull up, Rein up suddenly, Bring to a sudden stop. If we met some Arabic root interpreted in a dictionary, 1. Educate, 2. Vomit, 3. Check a horse, we might think it a monstrosity. This will suffice to

indicate how an injudicious lexicographer increases difficulty. In fact, the pupil should, if possible, confine himself for a while to the primary cardinal senses.

149. We are accustomed to form a Passive Participle even from a verb which has a detached preposition; as, from "I *allude to* a thing," "the thing alluded *to*." The Arabs seem to aim at, but miss, this idiom. They cannot bear the preposition isolated; hence they attach to it a superfluous pronoun suffix, in defiance (it might seem) of logic. Thus, from Oumi ileihi, I *hint at* it (nod to it); they get, El xai^s el mouna ileihi, the thing hinted at. This pervades the language.

We may partially explain it by the analogy of the Latin *impersonal* use of the Passive verb; especially since the participle in this idiom has no concord with the preceding noun. Thus, "The slaves above mentioned," "The slaves spoken of," El ṭabied el maqoul ṭanhom; not, maqouloun or maqoula, though ṭabied is plural. The concord to ṭabied is found in the plural *hom*; and Maqoul is impersonal, like Latin Dictum (est) for Diximus. Thus a rude translation might be, *Oī servi oī—dicebatur de iis; i.e. Oī servi, de quibus dicebatur.* And in this idiom the second El is often said to be put for Elleḍi, who. In fact, the vocalized passive is occasionally used like the Latin impersonal verb.

§ 17. ADVERBS AND CONJUNCTIONS.

150. Adverbs of Time:

Afterwards, baṭdan; <i>pop.</i>	Already, qad (with Perfect only).
baṭdoh.	
Again, aiḷan (see also 153).	Always, dāyiman.

Before (*adv.*) qablan

Beforehand, min qabl.

Daily, yeum bi yeum; yeu-
man fa yeuman.

Early, beccier.

Earlier and later, sêbiqan
wa lâhuqan.

Ever (with negative), °ebad-
dan.

For ever, ila el °ebad.

Formerly, sêbiqan.

Henceforward, min ba°doh;
min el°ân wa °â°fudan.

Hereafter, seuf.

Hitherto, ila el°ên.

Instantly, hâlan, fil hâl, fil
sêfa, lil waqt, fil Huin.

Lately, °anqarieb [also Soon].

Long ago, °âlama (it is long
ago that).

No longer (see 153).

Meanwhile, fil e°nâ.

Now, el°ên; hê°e el waqt;
hê°e el sêfa.

Now and then (at times;
occasionally), ahyânan;
Huin fa Huin.

Just now, téwâ (a little while
ago, Alep.); bi hê°e el
qorb.

Often, amrâr ce°iera; coll
qaliel; ce°'rama (it is
often that).

Very often, é°arma.

How often? cém marra?

Once, marraten; marraten
mâ; marra wâhuda.

Presently, in a minute, mar-
rat °okra'.

Rarely, nâdiran; zehiedan?

Quickly, °âjilan; serie°an.

Seldom, qallama (it is seldom
that).

Sometimes, ahyânan; auqât
auqât; ba°l auqât.

Sometimes — Sometimes;
marraten — marraten;
têraten—têraten.

Soon, °an qarieb [also,
Lately]; lâhuqan, Kaz.(?).

Still, ba°doh (vulg. ?); lil
sêfa (see also 153).

Then (at that time), i°â°e;
waqta°i°in; Huina°i°in,
yeuma°i°in.

To-day, elyeum.

To-morrow, °adan.

Yesterday, °ems.

Not yet, lil sêfa mâ—lil
sêfa lâ—.

151. Adverbs of Quantity :

Almost, illa qaliel, cêd (see 153).

Barely, (bi) mojarraḍ.

Enough, cefâya(ten).

Entirely, bil collieya.

Few, qaliel(oun).

Gradually, tedriejan, ṭubaqan fan ṭubaq.

Little, qaliel.

A little, xowaiya.

Little by little, xai'an fa xai'an.

Less, aqall.

In the least, adna' xai' (the slightest thing).

Many, ceṯier(oun).

Much, ceṯier.

How much ? } cêm ?

How many ? }

How much ? qadd eix' ?

More, ecṯâr.

Nearly, teqrieban.

Only, faqaṭ (*vulg.* bes).

Scantly, ḏanien ? (Boethor ; *guère*).

Scarcely, ceudan ? bil jehd ; bil ceid ? (See 153).

Somewhat, xai'en.

Somewhere about, qadar.

Totally, qâṭuba(ten).

152. Conjunctions governing Verbs :

According as, } cema,
As, } miṯlima.

As if, ce'enna.

Although, } wa'in, walau,
Though, } maṭ en.

Because, li'enna ; bi sebaḥ enna ; li'ejl enna.

Before (*antequam*), qablama.

Not but that, naṭam enna.

Not but that, illa inna (also,

Nevertheless ; in Faris).

In case,* bi ḥaiṯ(en). [Bi ḥaiṯ ceḏê, in such a case as this.]

On condition that, ṭala en, bi xarṭ en.

Except that, } fair enna.
Only that, }

Forasmuch as, ḥaiṯ inna ; iḏ enna (iḏ inna ?) Rob.

Cr. 244.

Inasmuch as, bi ma inna.

* Kazimirski says, Bi ḥaiṯ en, a tel point que.

On the ground that (as though), *ʔala enna*.

However (quocunque modo), *ceifama*.

How much soever, *mehma*.

How often soever, *collama, mehma*.

[However, *adv.* = Howbeit, be it as it may, *ceifamacên*.]

If, in, *incên, iæ*; *lau* (were it that).

If ever, *iama*.

Lest, *li^æella, liceila*.

As long as, *madâm, ʔoulima, mã*.

As much as, *qaddama*.

Inasmuch that, *ʔala enna, bi nauʔ Hatte, (in sort that)*.

O that, *yâ laite*.

In proportion as, *collima, qaddima, Hasbima, qad-rima*.

In respect that, *min Haiθ enna*.

Seeing that, Since, *nazaran en, iæecên, lemmacên*.

Ever since, *mouΔ, moΔΔ*.

As soon as, *ʔandama, auwal ma, Hâlima, waqtima, Huinima*.

That (ut, *ʔva*), *en*.

That (*ʔti*, quòd), *enna*.

So that, *Hatte' ^æinna*; *ʔala enna*.

In that, *fiæ ^æenna*.

In order that, *li, cei, licei, Hatte*.

That not (*ut ne, ʔva μῆ*), *ella, ceila*.

Till, Until, *Hatte, Hatte en*.

Unless, *illa, iælem*.

Unless it were that, *laula*.

When, *lemma, iæ, iæ ma (mete'?)*.

Whenever, *iama*. [Be it when it may, *iæ ma cên*.]

Where, *Haiθ*.

Whereas, *Hâl inna*.

Wherever, *Haiθoma, einama*.

Whilst, *bainama, ʔandama, madâm (bima), b'iama, fiema*.

153. There is a tendency of the language (shared by Hebrew) to express adverbs of time by verbs; as, by saying, "He *repeated* to go," instead of, "He *went* again." Thus:

1. Mâ tâd, he did not repeat, degenerated into "not again." Lâ teftoud tefâl-he, do not do it again.

2. "No longer" is expressed by the verb Baqi (it remained over, continued) which changes with the person. Thus: I no longer visit him, mâ baqiet ozâyiroh; or, mâ abqa fie mozâyiratoh.

3. For Almost, it is classical to use Cêd. Thus, They *almost* touch one another, *cêdou* yetemâssou; where Cêd is rendered, "he failed narrowly."

4. Faris employs this verb with the negative for Scarcely: Lâ yecêd toujad, (the one humped camel) is *scarcely* found. But Boethor and Catafago take no notice of Cêd. Freytag and Kazimirski give it just opposite senses, though both agree that Wala ceudan (not even scarcely) means *not at all*. The language needs a word for "scarcely;" Bil jehd, *by effort*, is not always appropriate. Whether Boethor's word Zanien can be often used is not at all clear. In the "Algiers Mercury" I read, "Bil *ceid* Hatte qa'ta't mesêfet miel wa nu'sf," he *hardly* even traversed the distance of a mile and a half. Perhaps *bil ceud* was intended.

5. We constantly say, "He *continues* to work," for, "he is *still* working." So the Arabs have, Mâ zêl (he has not ceased = Lem yezel) with the Adverbial participle, for Still, or with the aorist. This is both popular and classical. Ba'fdoh for "still" (as, Ra'eit el celb, ba'fdoh Haiyan, Rob. Crusoe, I saw the dog, still alive), though popular, is hard to defend. De Perceval calls it Maronite Arabic.

6. For "he rises early," "come early to me," they may use the verb Beccir (II.), to *be early* at a thing. Kazimirski

has Beccirou, for, they were too early (at the evening prayer), which shows the verb not to be confined to the morning.

The classical language has many curious verbs that imply time; as, RouH, go *in the evening*, Isri, travel *by night*, Obcor, do something *early*, etc.; but the sense of these is now modified.

§ 18. ANCIENT CASES OF THE NOUN.

154. The ancient Noun had three possible *Cases*, which I venture to call the Absolute, the Postpositive, and the Adverbial Cases. (To name them Nominative, Genitive, and Accusative, suggests false ideas to a Western learner.) Duals, plurals in *-oun*, and certain adjectives, had but two cases, which may be called Absolute and Oblique. We will speak of these last first.

In the Dual the Absolute is in *-án*, *-én*, the Oblique in *-ain*, *-ein*.

In the Perfect Plural, the Absolute is in *-oun*, *-öun*, the Oblique in *-iën*, *-uin*.

In the modern language the forms in *-án*, *-öun*, are almost confined to the simple predicate which has no copula expressed (see 117-120), and even there is not insisted on. The form in *-án*, *-oun*, is also used in careful style for a direct nominative (*i.e.* subject of a verb), when it is not affected by any introductory particle.

155. The three cases are marked by the inflexions *-on*, *-in*, *-en* (*-an*), when the noun is *undefined*; but these are never written in the text. Moreover, if the noun be defined the *n* falls away; leaving only *-o*, *-i*, *-e* (*-a*). It is impossible for

the modern tongue to retain these; for the final *-o* at once suggests the sense *-oh* (his), and final *-i* the sense (my), except indeed another suffix be attached, which begins with a consonant. Thus we can without inconvenience say, Bilâdo-com, Bilâdi-com, Bilâda-com. But this being limited to the suffixes *-hé*, *-com*, *-hom*, is not worth while to retain, or at least, as a fact, has not been retained. Whether it is worth while to struggle for Li bilâdi-com, as better than Li bilâd-com, or Li bilâda-com, is evidently an unsettled question with Faris and Catafago. The learner has at present a right to ignore the *-o*, *-i*, *-a*, entirely.

156. The inflexion *-on* also (it seems) is confined to poetry and ancient style. The rules of grammar concerning *-on* and *-an* are so complex and so arbitrary, that, once lost, they are of necessity irrecoverable by a nation. As they never conduce to perspicuity or any imaginable good, we have a right to rejoice that they are dead. [If they are still retained among the Wahabees, as Mr. Palgrave seems to say, that will not lead to their renewed use elsewhere.]

157. The Postpositive Case was assumed by a noun, chiefly,
 1. After a preposition. 2. After an adjective, or pronoun adjective, preceding its noun. 3. After another noun with which it is in composition. In the last it is like the Latin *genitive*; in the second it is monstrously unlike. In Art. 31 it was remarked that Δ ou faql, intelligent, after Fair, passes into Fair Δ ie faql. Here Δ ie is the Postpositive Case of Δ ou. Such an idiom is now exceptional. The only general question in the modern dialect is, whether at all to retain *-i*, *-in*, after a preposition. To Min bilâdi-com, and such like, allusion has been made. In phrases which are equivalent to an adverb,

the termination *-in* is not certainly quite dead. Catafago's Dictionary (at least in the Anglo-Arabic part) may be said to represent modern *mercantile* Arabic; and he has many such phrases as the following,—the noun being undefined:

Intentionally, bi qaṣḍin.		Grievously, bi colli fammin.
Impetuously, bi xiddatin.		Incautiously, bi colli laṣṭatin.

When two nouns following an adverb are joined by *wa*, he generally adds *in* to the former only:

Sluggishly, bi coll(i) ceselin wa ihmâl.

Stingily, bi coll(i) ṭamaṭun wa bokl. (Yet elsewhere, bi coll ṭamaṭ. Also: Intently, bi coll(i) jaddin wa jehdin.

When the noun is followed by an adjective, he generally adds *-in* to the noun alone. Thus:

Signally, bi wejhin mexhour.

In a happy hour, bi sêḥatin mesfoudat.

Perhaps these are mere attempts of merchants to read Arabic like scholars. I cannot remember to have heard anything of the sort in my narrow experience; nor does C. de Perceval mention it any more than De Braine.

158. The Adverbial Case is extremely common, 1. For forming adverbs, whether from noun, adjective, or participle, as, Xai'en, somewhat; Baṭṭaten, suddenly; Baṭṭidan, afar; Dâyman, always. 2. With a noun which expresses either a point of time or duration of time; as, Gadan, on the morrow (from Gad, Gadwa, in nominative); Nehêran wa leilan, by day and by night; Xehran cêmilan, an entire month; Ṭuxrien yeuman, for twenty days. 3. As said in 119, Jâ rêciban, he came riding. But we must enlarge this to contain *every indirect Predicate*; thus, I made him happy, Ana

jaʔaltoh seʔuidan (*i.e.* in a happy state). 4. The Cognate Accusative of our Latin and Greek grammars is rendered by the Adverbial Case; in fact, we generally need a preposition in English; as, they rejoiced *with* mighty joy: Faraʔou faraʔan ʔazuiman. Akin to this is the double accusative, Melli el ceʔs nebieʔen, which we must render, "Fill the glass *with* wine." Yet both these instances belong to "high style." 5. When an undefined noun is complement to an adjective (as in 14) it falls into the adverbial case, as ʔazuim qow-waten. But this is perhaps more antiquated than ʔazuim el qowwa. 6. After *Inna*, which opens a clause, nearly like "As regards," writers add the adverbial case; thus, Inna kâdiman fie eʔʔad el adyira, now as regards a servant in one of the abbeys.

The misfortune of this adverbial case, is, that in unpointed prose even the learned neglect it with *feminines* in *at, et*; and do so for the highly unsatisfactory reason, that in that case, no textual "Elif" is added to guide the reader's eye! This suggests that the idiom utterly died out and has been partially recovered by learned effort. If it cannot be recovered for *feminines* as well as *masculines* it does not seem worth any pains. To limit the use strictly to adverbs seems then the wiser course.

159. It may be well here to observe that though an undefined noun or adjective in the predicate remains unmodified, if the copula verb (*is, are*) is understood; yet when some verb like Cên (*was*), ʔuir (*is become*), etc., is expressed, the predicate at once falls into the adverbial case, exactly as in Jâ rêciban. This seems at first unnatural; but it must be considered that Cên wezier, means, A vizier existed; *there*

was a vizier. Hence if we wish to say, *He was* a vizier, it relieves ambiguity to express it by, Cèn wezieran. After all, we may soften the harshness of the last to ourselves, by regarding it as equivalent to, He was *for* a vizier, Erat *pro* ministro regis. The adverbial case is still used in dictionaries to express the Western accusative following an active verb, when the noun is indefinite; as, Ra^ʿeit rajolan, I saw *a* man. This certainly is not popular; it belongs to a scientific notation.

PART III. — PRAXIS.

§ 1. TABLES OF PLURALS.

IIIrd type, xomous, شُمُوس; molouc, مَلُوك. The singular is very often of the type xams, شَمَس, sometimes xetle, شَتَلَة, fem.

بَحْر	sea, boḥōur (or 4, 5)	سَرَج	saddle, sorouj				
بَقْل	potherb(s), boqoul	ظَهْر	back, ðöhour				
بَقْرَة	cow (ox), boqour	نَجْم	star, nojoum				
بَطْن	belly, boṭöun	نَهْر	river, nohour (or 4)				
دَمْع	tear, domouf	زَهْرَة	flower, zohour (or 4)				
دَرَب	road, doroub	نَسْر	eagle, nosour				
غَصْن	bough, foṣöun (or 4)	قَلْب	heart, qoloub				
حَلَق	throat, ḥolouq	قَرْن	horn, qoroun				
حَرَش	forest, ḥoroux (or 4)	صَخْرَة	rock, ṣökour				
حَقْل	field, hoqoul	لَحْم	flesh, meat; loḥoum				
pl. sodoud	koṭöuṭ	kodoud	soyouf	boyout			
ḥoyoun	foʿous	roʿous	ʿoṣoul	ʿomour			
كُوُوس	دُور	خِيُول	غِيُوم	دُور	طِيُور	جَنُود	نَقُود

qidra, kettle,	<i>pl.</i> قدور	qird, male ape,	<i>pl.</i> قرد
ḥuṣṇ, fortress,	حصون	jiḍr, root (as turnip),	جذور
jild, hide, skin,	جلود	jiḍṭ, bole, trunk,	جذوع
jisr, bridge,	حسور	ṭurq, root, vein,	عروق

ivth type, aqmâr, اقمار; aulâd, اولاد.

ḥarx, forest,	<i>pl.</i> احرش	mauja, wave,	<i>pl.</i> امواج
kobz, bread,	اخباز	marḏ, disease,	امراض
welad, child,	اولاد	qoff, padlock,	اقفال
maṭar, rain,	امطار	sinn, tooth,	اسنان
xajara, tree,	اشجار	ḥajar, stone,	احجار
kaxab, timber,	اخشاب	qalam, reedpen,	اقلام
marse, cord,	امراس	ḥabl, rope,	احبال
jesed, body,	اجساد	qixr, husk,	اقشار
jism, substance,	(3) اجسام	bâb, door,	ابواب
jirm, body, bulk,	(3) اخرام	rieḥ, wind,	ارياح

انهار ابجار اطراف اشيا اغصان اخبار اعدا اوقات

vth type, rijâl, رَجَال. Common with adjectives whose singular is of the form cebier, كَبِير.

rajol, man,	<i>pl.</i> رجال	belad, district,	<i>pl.</i> بلاد
celb, dog,	كلاب	ḥajar, stone,	حجارة
bafl, mule,	بغال	bint, girl,	بنات
jebal, mountain,	جبال	ḥaiṭ, wall,	حياط

baĥr, sea,	pl. بحار	kaimar, tent,	pl. خيام
siete, plate,	سيات	Δieb, wolf,	ذياب
raṭab, fresh date,	رطاب	θaub, garment,	ثياب
ṣaĥfa, platter,	صاف	θiyâb for θiwâb.	
cibâr, ṭuḡâm, ṣuḏâr, milâĥ, diyâr (<i>precincts</i>), nisê (<i>women</i> .)			

vith type, ʿomarâ, أُمَرَا; ʿolemâ, عُلَمَا (learned men).

wezier, vizier,	pl. وزرا	jêhil, ignorant,	pl. جهلا
weciel, deputy,	وكلا	sefieĥ, wanton,	سفها
sefier, ambassador,	سفرا	ʿesier, captive,	اسرا
raʿies, captain, chief, pl. roʿesê.			

viith type, cottêb, كُتَّاب; tojjâr, تُجَّار; especially from a participial adjective formed as تاجر كاتِب (Mercantile or *Reduplicate Plural*). Thus, طُلاب, قُطَّاع, جُهَّال, حُكَّام.

viiith type, especially from singulars of the form مكان; zemân, pl. ezmina (Dactylic Plural).

mecên, place, pl.	امكنة	Δau, a light, pl.	أضوية
zemân, time,	ازمنة	lisên, tongue,	السنة
jenâĥ, wing,	اجنحة	Ĥusân, horse,	احسنة
metêt, piece of property, }	امتعة	solâm, groom (lad, young man), }	اغلمه
ṭamoud, pillar,	اعمدة	silâĥ, weapon,	اسلحة
libês, trowser,	البسة		

In a *surd* root transposition takes place; as, from Serier, cradle, throne, pl. Esirra, for Esrira; Hilêl, crescent moon, pl. Ehilla for Ehlila.

ixth (False Dual). 1st with three strong radicals, less common. Tolâm, lad, *pl.* Tolmân, تُلَمَان; Bilâd, country, *pl.* Boldân, بُلدَان; Xaṭba, rod, stick, *pl.* Xoṭbân, شَطْبَان. Niswân, women. 2nd with *hollow* root; Nâr, fire, *pl.* Nierân, نِيرَان.

ṭaud, pole, stick, <i>pl.</i> ṭuidân,	عِيدَان
sêq, leg, <i>pl.</i> sieqân,	سَيْقَان
Ḥâyîṭ, Ḥaiṭ, wall, <i>pl.</i> Ḥuiṭân,	حَيْطَان
kaiṭ, thread, <i>pl.</i> kieṭân (3),	خَيْطَان
xâle, a shawl, <i>pl.</i> شِيَال or شَال	
xâbb, young man in prime, <i>pl.</i> xobban,	
ṣabi, boy, <i>pl.</i> ṣobyân,	صَبِيَان

xth (Short Plural), Borce, pool, *pl.* Borec; Mediena, city, *pl.* modon.

ʿomma, nation, <i>pl.</i> omam,	أُمَم
joṯṯa, carcase, <i>pl.</i> joṯeṯ,	جَشَت
dobba, bear, <i>pl.</i> dobab,	دَبَب
quṭṭa, cat, <i>pl.</i> quṭaṭ,	قَطَط
mille, sect, <i>pl.</i> milel,	مِلَل
qazên, cauldron, <i>pl.</i> qozon,	قَزَن
luḥâf, counterpane, <i>pl.</i> loḥof,	
sefiena, ship, <i>pl.</i> sofon,	سُفُن

The learner may practise himself in Arabizing the nouns which here remain in European type.

§ 2. EXERCISES ON *OF*.

It was observed above that our *of* is often evaded in Arabic. In fact, we also can say, Love *to* one's country, A desire *after* riches, A hankering *for* food; which supersede *of* by another preposition. This is done especially when the former of two nouns is a *verbal* substantive, of which the Arabs also take advantage. Examples:

El modâfafa fan el selṭana, the defence of the empire.

El akbâr fan moqâbala, the news of a personal meeting.

Ḥusêb fan aḥḥâlihôm, account of their doings.

Uḥtiyâj ila kidmathê, need of her service.

Lozoumoh min el mawâsir, his need of the water-pipes.

El temettoṭ bil hedou, the enjoyment of tranquillity.

Ana xâhid ṭala aṭmâliho, I am witness of his works.

El cefâya fil jonoud el baḥriya, the sufficiency of the marine troops.

Bil raṣm fan el amṭâr, in spite of the rains.

Lâ makâfa min tejdied il fetn, (there is) not fear *of* the renewal of the uproar.

Ṭalb qarḌ min mablaṣ darâhim, a demand of a loan *of* a sum of money.

Oqqat ṭasel, an ounce of honey.

Milṭaqat maṭdan, a spoon of metal.

Cies min el ḥarier, a pouch of silk.

Ṣoḥḥoun bellaur, dishes of fine glass.

Uḥda' tile el aṭdâd, one of those numbers.

Ceḥier min afṣâniho, many of its boughs.

Ana moxakkuṣ li meliecati, I am a representative of my queen.
 Arbaṭ mieya beit min xiṭri, four hundred stanzas of my poetry.
 Hie ṭala aḥsen ḥâl min el râḥa, it is in the best state of repose.
 Dimaxq cênet maḥaṭṭ lil uḏṭurâb, Damascus was a focus of
 commotion.

Faḥemma ṣârat elḥân menzilan liḥ selâm, wa mercezen lil
 hedou, yet it has become now an abode of peace, and a
 centre of tranquillity.

Jebal Lobnân hou manbaṭ liḥ xiqâq wa el fetn, Mount Lebanon
 is a fountain of division and sedition.

El sêṭa ṭaxara min el nehêr, the hour ten of the day.

Rajfa qawieya min zelzelet il ḥerâ, a strong shock of earth-
 quake.

El ṣâyiḥ jemieṭoh min el akxâb, the quarter (is) all of it of
 wood (timbers).

Fie mecênain min jism el imrâa, in two places of the woman's
 body.

El qoṭb el ximâlieya min el corḥet el ḥerḏuiya, the north pole
 of the terrestrial globe.

Cên wâbil maṭar ḥems, there was a heavy shower of rain
 yesterday.

Jomhour wâfir min aṭyân el ḥehêli, an abundant concourse of
 the chief men of the population.

Ziyâdat fâyidat el ṣolḥ, the immensity of the advantage of
 peace.

Sorṭat quṣâs jinâyatoḥ, the swiftness of the punishment of
 his offence.

Min ṭaraf jelâlet Imperâṭour Numsê, on the part of the
 majesty of the Emperor of Austria.

§ 3. SMALL TALK, WITHOUT VERBS.

Min ein baflac heΔêc? whence is that mule of thine?

Houa min Ispânia, he is from Spain.

Baflî aĥsen min Ĥumârec, my mule is better than thy ass.

Wa Ĥuṣâni aĥsen min baflac, and my horse is better than thy mule.

Ĥuṣânoh cediex faqaṭ, his horse is a gelding (hack) only.

Liḷ darb el cediex kair, for the road a hackney is good.

Ṭala 'l darb leis melieĥ el ceĥail, on the road a bloodhorse is not good.

El bafl melieĥ liḷ sefar, a mule is good for travel.

El ʿerĀ Ṭaiyiba honâ jiddan, the soil is very good here.

ʿErĀ Ĥaleb collohe mokṣuba, the soil of Aleppo is all fertile.

Ĥie jaiyida, maṭloun! it is excellent, no doubt!

Collohe sehile wa wâsiṭa honâ, all of it is level and wide here.

Honâ monêsiba liḷ rocoub, here it is suited for riding.

Walêcin honêlic waṭura jiddan, yet yonder it is very rugged.

Ei naṭam: el jibâl ṭâliya, yes; the mountains are high.

Fiḷ doroub Ṭuin ceṭier, in the roads is plentiful clay (mud).

El jémal leis monêsib liḷ Ṭuin, the camel is not suited to mud.

Melieĥ el bafl ṭala'l jébal, the mule is good on the mountain.

Fiḷ sehl aĥsen el jémal, on the plain, better is the camel.

El jemal qawi wa mêcin, the camel is strong and stout,

Walêcin ajra' el Ĥuṣân, yet swifter (is) the horse.

Maṭloun: akfaf el kail, no doubt! horses are lighter.

El biṭâl fie bilâdi melieĥa, the mules in my country are good.

Biṭâlecom aṭwal min biṭâlina, your mules are taller than ours.

Naṭam; ecbar wa aquwa', yes; bigger and stronger.

Robbama el Humâr Tandacom cebier, possibly the ass with you is large.

Fie bilâdina el Hamier Safiera, in our country the asses are small.

Bil Haqq! leisou Hamier, bel jiHâx, in truth! they are not asses, but donkeys.

El jaHx Tanied, motfub jiddan, the donkey is stubborn, very tiresome.

Ŝatb liġ rocoub, wa bâtu, difficult for riding, and slow.

El bifâl Tandana fâliya, the mules with us are dear.

El bafl afla' min el cediex, the mule is dearer than the hackney, Bel min el HuŜân aiġan, nay, even than the horse too.

Lâ! el ceHail el 'eŝliey afla' bil ceġier, no! the genuine bloodhorse is dearer by far.

Ein ibnec eġ najjâr? where is thy son the carpenter?

Hou ŝâyib Tanna min xehrain, he is absent from us for two months.

Hêġih eġ sêġa houa fie Baŝdâd, (at) this hour (moment) he is in Bagdad.

Hel zeujetoh maġoh honêc? is his wife with him there?

Lâ: bel collo Taitetoh honâ, no, but all his family is here.

E tilc el bilâd aġsen min bilâdina? is that country better than our country.

Hâlethe melieġa, bil Haqq, its condition is good, in truth.

Leiset aġsen min Hâletna fie colli xai', it is not better than our state in everything.

Coll el matjar honêlic auseġ minnoh Tandana, all the trade yonder (is) wider than it (is) with us.

Tilc el bilâd Hârra ceġieran, that country is hot excessively.

Eġ xams aġarr minnehe honâ, the sun is hotter than she is here.

El belda mel'âna min el fabar, the town is full of dust.

Ṭand el enhêr el rief moθmir, along the rivers the country is fruitful.

El donyâ sokina flî 'saif, the world is hot in the summer.

El Hoqoul qâḥula min el fiarr, the fields are parched by the heat.

§ 4. AT THE CLOSE OF A JOURNEY.

El donyâ mofayyima, the world (sky) is cloudy.

Ṭârat el rieḥ, the wind has sprung up.

Temṭor, ṭala zanni, flî sêṭa, it will rain, in my opinion, in a minute.

Wâqîṭ maṭar flî boṭda, rain (is) falling in the distance.

Wa iΔe! jâyi ṭalaina, and lo! (it is) coming on us.

'Saḥuiḥ! el maṭar zekâk (fazier), true! the rain is profuse (copious).

El Hamd lillâh! mâ hou 'saqieṭ, thank God! it is not sleet.

Ṭiyâbi mabloula, my clothes are wetted.

Lecinni lest bardân ceθieran, yet I am not extremely cold.

HêΔe el maṭar hou dâfi, this rain is warm.

Nadfa' (Netedaffa') baṭdoh (baṭdan), we shall get warm afterwards.

Hel el kân baṭuid min honâ? is the caravansery far hence?

El mesêfe moqârib mielein, the distance is about two miles.

El waḥal ṭamieq jiddan, the mire is deep, very.

Maṭloun! cên wâbilan min maṭar, surely! it was a torrent of rain.

El'ên wâqîṭa raxxa faqaṭ, now (is) falling a drizzle only.

E baḥlec teṭbân min el ṭuin, is thy mule wearied by the mud?

Baflî mâ hou θêbit jiddan, my mule is not firm, very.

Cetifoh semiece ceθieran, his shoulder is too thick.

Qawâyimoh raqieqa bil fâya, his legs are delicate in extreme.

Dâbba miθl hêΔe arda' min Fumâr, a beast like this is worse than an ass.

Walêcin Lahroh farieΔ, yet his back is broad.

Hêhona šârat el ʿerΔ yêbise, here the ground is become dry.

Eļ darb ausef minnohe qablan, the road is wider than it (was) before.

ʿaiyib! eļ dawâbb naxieʿa (nixâʿ), good! the beasts are in spirits.

Ehêh! našul ila'l kân fi sêʿa, ha! we shall reach the caravansery quickly.

Qoddâmana nêš ceθieroun, before us are many people.

Collohom rêciboun, all of them riding.

Leisou jemiefthom rijâl, they are not all men.

Honêlic niswân min baʿuid, yonder are women afar.

Eļ niswân ecθar min eļ rijâl, . . . (are) more numerous than. . .

ʿâla ʒanni, hie qâfila, in my opinion it is a caravan (company of travellers).

Δêlic hejien abyaΔ, that yonder is a white dromedary.

Min jomlathom jiĥâx ceθiera, among them are many donkeys.

Wa honêc rajoleiñ ʿâla jemal, and there, two men on a camel.

Selâm ʿâlaicom, peace (be) to you.

Wa ʿâlaicom eļ selâm, and to you (be) peace.

Balâfna ila 'l menzil, we have reached the alighting place.

Hel menzöum el kân? is the caravansery well arranged.

Ošbór daqieqa; fa naʿrif, be patient a moment, then we (shall) know.

§ 5. AT THE CARAVANSERAI.

Cennis auḏati, sweep my chamber.

Leis xai^s honâ menzöum, not (any) thing here is well arranged.

Cennest el ^serḏuiya, yâ kawâja, I have swept the floor, sir.

El micnese mengoufa, the broom (is) spoiled.

Firâxi leis naḏuif, my bed is not clean.

Ente naḏsên, yâ âki (âkoui)! thou art sleepy, O my brother.

Lâ taḏfi el nâr, do not put out the fire.

Eḏ nâr (*fem.*) inḏafat, is put out.

Bi weddina ṣadâ^s, we want dinner.

Oqṭod ṭala'l diewân, sit on the sofa.

Ijlis janbi, sit by me.

Ijlis ṭand el sofrâ, sit at the table (tray of leather).

Jieb el ṣadâ^s, bring the dinner.

Ḥöṭṭ el ṭaṭâm ṭala'l sofrâ, put down the food on the table.

Nâwilni sicciena, hand me a knife.

Onâwiloh lec, hêhonâ, I hand it to thee,—here.

Etenâwiloh min yedac, I receive it from thy hand.

Hel oqaddim lec laḥme? shall I present a bit of meat?

Lâzimni soteiya (siete: *Alep.*), I need (opus mihi) a plate.

Ein el siyât (*Alep.*)? where are the plates?

A ṭandac el söḥöun? are the dishes with you?

Collohe maṭ el secêcien, all of them with the knives.

Collohe cênet fie korji, all of them were in my saddle bags.

Hêhona el söḥöun Ḥâḏura, here (are) the dishes ready.

Coll xai^s qoddâmacom, everything (is) before you.

'Koa-laḥme maṭ cisrat kobz, take morsel of bread.

'Col min el rozz maṭan, eat (some) of the rice together.

Oried semne maṭ el kobz, I wish a (piece of) butter with the bread.

Ṭase toried el milḥ, perhaps you wish the salt.

Mâ e^col ceḥier min el milḥ, I do not eat much of salt.

Aṭyab eḷ zobd min eḷ semn ṭandi, nicer is fresh butter than salt butter in my opinion.

Min kâṭuri aḥsen el jobon, from my liking better (is) cheese.

Lêcin mâ texrab xai^c, but you do not drink (any) thing.

Cênet el jarra mel^câna, the urn was full.

Rouḥ! jieb el bellaura, go! bring the decanter.

Fiehe limonâda ṭaiyibe, in it (is) nice lemonade.

Lâ takloṭ fiehi mây, do not mix in it water.

Leiset ḥölwa ceḥieran, it is not sweet too much.

Xarâb el borteqân yoṭjibni aḥsen, orange-wine (sherbet) pleases me better.

Melli qadaḥui, fill my goblet.

Ce^cs ṣafiera tecfieni ana, a small glass suffices *me*.

E ṭoried te^col ezyad (zed, *Alg.*—cemân, *Syria*), wishest thou to eat more?

Aṭṭuini xiqqat el ^cokra', give me the other piece (half).

Bi weddi e^col xoqfa cemân (*Alep.*), I will eat a slice more.

Kalliṣ hêaih el cisra, finish this morsel.

Hêhona loqma ṭaiyibe, here is a nice mouthful.

Estecḥir bi kairac, I wish multiplication to your welfare (*i.e.* I thank you).

Ceḥḥer kairac! (God) multiply thy welfare!

Kalaṣna: xiel eḷ ṣöḥöun, we have done: remove the dishes.

Hel toried texrab* *toton* (*Alep.*)? wishest thou to smoke tobacco?

* *Drink.*

Ṭan ʿiḏnec, ana mâ axrab, by thy leave, I smoke not.

Mâ aḥöbb qalioun, I do not love a straight pipe (*Alep.*).

El narjiele taqṭaṭ ṭaqli aḥsen ; lau cên kâṭuri, en axrab,
The cocoanut* hits my mind better ; if it were my liking that
I smoke.

El iḥnain farad xaiʿ ṭandi, the two (are but) one thing with me.
Robbama teḥöbb qahwe au txây ? possibly thou lovest coffee
or tea ?

Lâ : oried el râḥa, I wish rest.

Melieḥ ! ente testerieḥ, good ! *thou* shall take rest.

Naḥna naxrab el txây ? *we* will drink tea.

Hel el mâÿ sokn ? is the water hot ?

Aṭṭuini mowaiya sokna, give me a little water hot.

Adier bâlec, yaḥli el mâÿ, turn thy mind (that) the water boil.

Hêḏe el finjân ʿafier, this coffee-cup (is too) small.

Jieb ṭase : hiya ecbar, bring a cup (flat cup) (saucer) : this
is bigger.

Ḥoṭṭ txây bil cefâÿa, put in tea in sufficiency.

Iṭmeloh qawi, make it strong.

Mâ axrab txây min ʿair ḥalieb, I do not drink tea without
milk.

Kairieÿa, enna ṭandana ḥalieb, (it is) good luck that we have
milk.

Bel honâ qaimâq aiḏan, nay, here is clotted cream too.

ʿair enna leis maṭui soccer Ingliez, only that I have not with
me English sugar.

Ṭase taqdir texraboh bila soccer ? perhaps thou art able to
drink it without sugar ?

* Alep.—*i.e.* The pipe in which the smoke passes through water in a cocoanut shell.

Aradt exteri min soccer, fa min qillet bakt, mâ
I wished (that) I buy some sugar, then, by ill luck, did not
baqiyat wala oqqa wâhuda, Tand el doccên.

remain not even a single ounce at the shop.

Mâ yaÄörr, it does not hurt.

Mâ lâzim el soccer, not needful (is) sugar.

Melli el Tâse, fill the cup.

TefaÄÄal, wa ixrab, do favour, and drink.

Axcor faÄlec wa jamielec, I thank thy favour and thy polite-
ness.

Bila Halieb Tari au qaxta, mâ yaÄuHH el txây,

Without fresh milk or cream, is not right the tea.

Lau cont Talabt qahwe minni, toujad Tandî qahwe

If thou hadst demanded coffee of me, is found with me coffee

min Mauka, el qahwet el Hamrâ,

of Moka, the coffee the red.

Toxarrifni: lécin aHabb liya el txây,

Thou honourest me; but more acceptable to me (is) tea.

Tala kâTurac, according to thy pleasure.

E toried el Tâset el ^sokra' ? dost wish a second cup.

Lâ: wâhuda tecfieni (toceffieni), no: one suffices me.

YaÄuHH, all is right.

§ 6. ON DESSERT.

Hel Tandac xai² liġ noql (*dessert*)?

Tandi anwât xette' min el fawâcih,

I have kinds. diverse of fruits.

Qoul, eix' min fawâcih HâÄir Äel waqt,

Say, what sort of fruits (is) ready this moment.

Hehonâ zebieb, wa belaĤ, wa leuz, wa tien, wa jeuz,
 Here raisins, dates, almonds, figs, walnuts,
 wa temarhindi, wa faïrohe.
 tamarinds, and others than these.

El zebieb °ecl ʿaiyib, aĤsen min el ʿunab ʿandi.
 Raisins(are) good eating, better than grapes (in my opinion).

Emma ʿandi ʿunab aiġan melieĤa.
 But with me grapes too (are) good.

Min ein texteri el ʿunab ?
 Whence buyest thou grapes ?

Lâ (Mâ) axteri qaʿ ; collohe min jonaineti.
 I buy not at all ; all of them (are) from my little garden.

ʿase texteri el temarhindi wa el belaĤ.
 Perhaps thou buyest the tamarinds and dates.

Ĥaqq fie yedec ; jonaineti jaiyida,
 (Thou art right) my garden (is) excellent,

Walêcin mâ yomcin en toĤsin coll el fawâcih
 But it is not possible that should succeed all fruits
 fie mecên wâĤud.
 in one place.

LaĤall tokrij kamr min el ʿunab.
 Haply thou elicitest wine from the grapes.

Lâ ; ne°col el ʿunab, wa° illa noqaddidhe li zebieb.
 No ; we eat the grapes, or else we dry them for raisins.

Jieb liy xowaiyat el zebieb.
 Give me a little raisins.

E Toried te^ccol kobze maThe?

Wilt eat bread with it?

Oried; fa axrab mowaiya baT^doh.

I will, and drink water after it.

Lâ! bi fa^Δlec! ente lest Moslim.

No! by thy favour! thou art not Mussulman.

El Na^çâri leisou Tayifien el kamr.

Christians are not abhorers of wine.

ÇaHuiH: fa minhom siccieroun.

True: then (some) of them are drunkards.

Min el fawâcîh el Hölwa taqdir te^fmal el dîbs: fa hou ce
From sweet fruits thou canst make syrup (treacle): and it is

miöli el fâsel. Min el kobz wa el zebieb te^fmal
like honey. From bread and raisins thou makest

fa^çöür melieH. El kamr, wa ce^Δe el nebie^Δ, leis monêsib
breakfast good. Wine, and so too the toddy, is not suitable

lil fa^çöür. Wa ma^f hê^Δe, el Fransêwieya fa
for breakfast. For all that, the French

yaxrabounoh bil fa^çöür fâliban.

drink it at breakfast prevalently.

Lâ towâki^Δni: celâmec leis ma^Δbou^ç: lecinnehom

Reprove me not: thy speech is not accurate: but they

yaxraboun el qahwe (*coffee*) fâliban.

Ah! fie fair emcina tetefayyar el Tâda.

different places is different the custom.

In tefayyar ʿtaqs el donya, fa hâlan tetefayyar el ma^sêcil.

If vary the climate, then instantly the victuals vary.

Fil harr yoʿtjibni el hâlieb el hâميز, wa fil bard el qahwe

In heat pleases me milk acid, in cold

bi hâlieb sokn. ʿTaiyib honâ hâlieb el maʿz ; emma

with milk hot. Nice here (is) milk of goats ; but

aʿtyab ʿtandi hâlieb el baqar.

nicer with me (is) milk of cows.

Δoqt ana marra(ten) hâlieb el jâmous, wa fie kâʿuri hou

I tasted once milk of buffalo, and in my liking it is

elΔeΔ min cileihoma. Li coll waʿhud Δauqoh el makʿsouʿ.

nicer than both. To each one (is) his peculiar taste.

§ 7. TALK WITH A COOK ON CATERING.

A. Yâ Wanéss, lâzim-ni eiyâc. W. Yâ kawâja ! eix' textehi ?

John ! I want thee.

Sir ! what dost thou wish ?

A. Oried, en teji maʿtui ila'ʿl souq.

I will, that thou come with me to the market.

W. Bi weddac xai^s ʿtase lil ʿadâ.

Thou wantest something perhaps for dinner.

A. Naʿam : en texteri laʿhm ʿfanam.

Yes : that thou buy flesh (of) sheep.

W. Lâ, seiyyidi ; mâ yaʿsuḥḥ lec.

No, sir ! (my lord !) it will not be well for thee.

- A. Fa leix' hêΔe mâ yaʕuħħ liya ?
Then why will this not be well for me?
- W. Laħm karouf aħsen : houa rakʕ.
Flesh of lamb is better : it is tender.
- A. Lâzimni aiġan lift wa jazer. .
I need also turnips and carrots.
Ṭase fiġ souq kiġâr wa boqoul.
Perhaps in the market (are) greens and potherbs.
- W. Fie hêΔe elʿên coll el koġâra fâliya. A. Mâ yaġorr.
In the present season all greens are dear. It hurts not.
Ecθar mă yaʕuir, el baʿn yeʿkoΔ qaliel.
Utmost that it may be, the belly takes (but) little.
- W. Ṭala ẓanni, naħna Ṭâyizien ila jobon.
my notion, we (are) needing cheese.
- A. Hel youjad jobon fiġ souq ? (*is found?*)
- W. Youjad honêc Ṭaiyib, rakieʕ (*cheap*).
- A. Ente falṭân : colloma hou Ṭaiyib, ʕâr fâli.
Thou (art) mistaken : whatever is good, is dear.
Hel ṭandana xowaiya minnoh ?
Is with us a little of it?
- W. Mâ yabqi xaiʿ, illa qaliel.
Nothing remains, except little.
Lâzimni semn min xân (liʿejl) pilau.
I need butter for (*Alep*.) a rice-dish.
- A. E toriedoh min xânec ente' ?
Wishest thou it on account of thyself?

W. Lâ, seiyyidi: teṭrif, fie hêΔe el faʕl qouti
 No, my lord! thou knowest, in this season my food
 eḷ rozz bi ḥalieb faqaṭ.
 (is) rice with milk only.

A. Faʕemma eḷ rozz bi semn aiḷan hou ʕaix (*victual*) melieḤ.

W. ʕadaqt. Lêcin, waʕin ʕaṭâmi leis xaiʕ leΔieΔ jiddan,
 Thou art right. But even if my diet is not very nice,
 fa melieḤ li qowweti wa moʕuḤḤ.
 yet (it is) good for my strength wholesome.

Waʕemma cên celâmona fie laḤm liḷ sofratec.

But our talk was on (concerning). . . . thy table (tray).

Yomcin teḤobb yaknie?

It is possible you like a stew (ragout)?

E lâ toried aṭboq xouraba?

Dost thou not choose, I cook soup?

A. Lâ toṭṭuini meslouq; bel el mexwiew
 Do not give me boiled (meat); nay, but roasted
 aḤsen ʕandi.
 (is) better with me.

W. ʕaḤuiḤ, lâzimec kârouf. Eḷ lâan mâ yecoun
 Certainly, thou needest lamb. The mutton will not be

ʕaiyib, laulâ tesloqoh. Wa ente, leix' toried teji
 nice, unless thou stew it. But why wilt thou come

maṭui? AḤsen, en exteri ana bifairec.

with me? (It is) better, that I buy without thee.

- A. Ente waḥdec? Hel ṭandec folous?
Thou alone? Hast thou money?
- W. Aṭṭuini xai^s min folous: fa aḥoṭṭ
Give me somewhat of money: then I will set down
ṭala waraqa, eix'ma (eiyoma) exteri.
on a paper, whatever I buy.
- A. Yaṣuḥḥ. 'KoΔ el noqoud.
It will do. Take the cash.

§ 8. WITH MULETEERS ON A JOURNEY.

- A. Heyâ, Heyâ! qad ṭalaṭat el xams.
Ho! Ho! already the sun has come out (up).
Ya baṣṣâlien, ḥammilou el dawâb(b).
O muleteers, load (π.) the beasts.
El nehêr ṭalaṭ ṭalaina. Qoumou! Li nerouḥ!
The day has risen upon us. Get up! Let us go!
Yâ el cesêlé! Leis licom xajâṭa en teqoumou?
O ye lazy ones! Have ye not bravery to get up?
Teṭâl, Yousef! li noḥammil ana wa ent.
Come, Joseph! let us load (the mules), I and you.
- B. IΔe cên toried, ana oḥammil wa ente temsic el dâbbe;
If thou choose, I (will) load and thou hold the beast;
wa^silla, ana amsiche, wa ente toḥammil.
or else, I will hold her, and thou shalt load.

- A. Lâ lâ! aĦsen en arboĦthe fl ʿibziem; ʕomm inna
 No! better that I fasten her in the buckle; thereupon
 noĦammil iĦnaina sewâ sewâ.
 we (shall) load, we two together.

El aĦmâl ʕaqiele, wala yaqdir wâĦud waĦdoh ʔala' ʿen
 The loads are heavy, nor is able one (man) alone for that
 yarfâĦhe. Ħammil ente min jâĦib, wa ʿana oĦammil
 he lift them. Load thou from (one) side, and I (will) load
 min el jâĦib el ʿokra'. Fehemt xai' minni?
 from the other side (f). Hast thou at all understood me?

- B. MelieĦ! li narfaĦ ʔala'l baĦala.—Yecfi.
 Good! let us lift upon the mule.—It suffices.

- A. Lâ! irfaĦ ezyad.
 No! lift (it) more.

- B. Δel waqt el rafâĦa biĦ ziyâda.
 This time the lifting (is) in excess.

- A. WaĦtu, Ħatte' yecoun colloĦ sewa'.
 Lower (it), until it shall be all of it even.

- B. OrboĦ min jâĦibec, wa aĦtuĦini el Ħabl.
 Tie from thy side, give me the rope.

- A. MelieĦ ĦeĦeΔê. B. 'KoΔoh!
 Good in that way. Take it!

- A. OĦbor xowaiya! ĦêΔe qaĦuir. Mâ yecfi.
 Wait a bit. This (is) (too) short. It does not suffice.

Ħöll elleΔi rabaĦtoĦ, wa ʔawwiloh.
 Loosen (that) which thou hast tied, and lengthen it.

- B. MelieĤ! Nâwîlni eġ ʿaraf. Imsic!
 Good! Hand (III.) to me the end. Hold (it)!
- A. Ana mēsicoh. Fiġ sêṭa Ĥammil!
 I (am) holding it. Now (this moment) load!
- B. Ana moĤammil. Yâ, eix' hēʿe el mirbaṭa?
 I (am) loading. O, what (is) this fastening?
 Mâ ana qâdir aĤöll he. (Lest ana qâdir ṭala Ĥallihe.)
 I am not able to untie it.
- A. Iqṭaṭhe bi mousi.
 Cut it with my clasp knife.
- B. Lâlâ: yecoun kisêra: fa baṭdoh mâ
 No: it would be a loss (a pity); then afterwards it is
 yeswa' xai°. AĤsen eġ ʿabr.
 worth nothing. Patience is better.
- Wa Ĥallaitoh [Ĥalaltoh]. 'Koʿ el Ĥabl, wa xouf [onʒor]
 And I have untied it. Take the rope, and see (look)
 imma hēʿe yecfie. A. Yecfi. Orboṭ melieĤ,
 whether this suffices thee. Tie it well
 wa irmi liya ʿaraf el Ĥabl min teĤt baṭn iġ dâbba.
 throw to me the end of the rope under belly of the beast.
- B. Hēʿe hou eġ ʿaraf. Imsicoh. A. Ana mēsicoh.
 This is the end. Hold it. I am holding it.
- Xoddoh ecṯar min jiḥtec. B. YaṣuĤĤ. Ircéb!
 Tighten it more thy side. All is right. Mount!*

* The verb means either Mount or Ride; so, either Get on board a ship, or, Make a voyage.

C. Kallieni amxi xowaiya, wa el bafla terouh qoddâm.

Let me walk a bit, shall go in front.

B. Lâ! hêaih dâbbe, leis minhe xai^s melieh:
(as for) this animal, there is nothing good from her:

terfis wa tercoḏ; wa iae herabat, mâ yomcin
she kicks and runs; if she has fled, not is possible

ilHâqohê. Lâzimec, imma terceb, au
overtaking her. You must either ride, or

temsiche dâyman bil lijâm. El iktiyâr faleic.
you hold her always by the bridle. The choice (is) on thee.

Ṭala kâṭurec.

According to thy liking.

C. Cên liya teṭab ceḥier: eḷ rocoub aḥsen.

Was to me fatigue much: riding (is) better.

Sêṭudni min faḏlec. B. B'ism Illâh! ircéb!

Assist me by thy favour.

D. Fa ana, bi weddi arceb waḥdi.

As for me, (it is) in my wish to mount alone.

Imsic eḷ dâbbe, li^sella tehrib minni.

Hold the beast, lest she flee from me.

B. Ircebt* melieh: ente xâṭur.

Thou hast mounted well: thou (art) clever.

D. Hel ana mâ qoltoḥ lec? B. Miel xowaiya ṭala kalf,

Did I not tell thee? Lean a little backward,

* To mount without stirrups on to a travelling saddle is very difficult.

Fatte' terceb aġsen. Souq ġla qoddâm.
that thou mayest ride better. Drive forward.

Ana mosêrud el 'ekâra', wa arja ġileiċ baġdoh.

I (am) helping the others, I return to thee afterwards.

Rouġ xowaiya xowaiya, ġala sohoultec. A. Rouġ bil
Go (rowaidan) gently, at thy ease. in

ġajl: xouc, xouc! B. Collohom ġammalou, wa
haste! prick! All of them have laden, and (are)

hom ġâyien warâna. C. Ente teġabt ceġiera.
coming behind us. art tired (hast toiled) too much.

B. Ah! mâ hou xai' hêde el xiqâ. Hêdh hie ġanâġatna.
is nothing this misery (toil). This is our trade (*art*).

A. El teġab leis fie hêdh, lêcin ġil molâqâyat il ġarab,
The fatigue is not in this, but in the meeting of the Arabs,

elleġien auġât auġât yoġarriyounna; wa baġġ el
who times times strip us (naked); a part of the

kofarâ yozallimou ġalaina: hêde hou el teġab elleġi
road-guards oppress us which

naġn lesna moteġawwidien ġalaihi.

we are not accustomed to.

Wa'emma, 'emr el teġmiel wa el ġa'ġ fa hou sehil ġalaina.
But the affair of loading and depositing is easy to us.

C. El hewa ġaiyib elyeum. B. Ģaiyib, el Ģamd lillâh!
The air is nice to-day. praise to God!

A. Naġmel el-yeum ðelâġien miel.
We make to-day 30 miles.

D. Wa ceif bi weddicom tercebou ʾöül eļ nehêr?
 how will you ride all the day?

A. Lâ! qabl eļ ʾöhr neḥöʾʾ, ḥatte' netefaxxa wa
 before noon we set down, until we sup and
 noʾʾtum eļ dawâbb, wa baʾdoh nosêfir min jadied,
 feed the beasts, afterwards we travel anew,
 wala neḥöʾʾ illa qarieb min el leil.
 nor set down except near (to) the night.

D. El yeum baʾtaina: mâ Hammalna illa
 To-day we have been sluggish: we did not load except
 baʾd ʾolouf il fajr,
 after coming forth of the dawn.

C. Lâ! eļ nehêr mâ cên ʾalaʾ liḥ sêʾa.
 the day had not come forth yet.

A. Eļ ʾau, elleʾi qad raʾeith, cên ʾau el qamar
 The light which already you perceived, moon
 ʾemma el fajr ʾalaʾ, baʾdama conna Hammalna zemân.
 came forth, after that we had loaded (a long) time.

C. ʾadaqt. Lêcin ei hie sêʾat eļ nehêr fie ʾel waqt?
 You are right. But what is the hour at this time?

A. Bil ḥaqq, yabqa ezyad (zod) ilaʾl ʾöhr sêʾatein ṯelâṯe.
 In truth remains (*encore*) to noon two hours (or) three.

C. Lau cên sêʾa wâḥuda, lecên aḥsen el ḥöloul honâ;
 If it were one hour, verily were better unpacking here,
 iʾecên hêʾe el mauḏuʾ melieḥ jiddan, wa fieḥ eļ zull
 since this place in it shade

wa el mây, wa el haṭab wa ḥaxiex lil bahêyim.
 water, firewood, grass for the animals.

- A. Mâ yohimm: baṭdoh nolâqi fair mecên aḥsen
 It imports not: afterwards we meet another place better
 minnoh. Xoucou, li najri fie hêde el bard.
 Prick ye! let us run in this cold.

Baṭd el Ḍöhr textidd el sokouna. Fie waqtihi
 After noon the heat grows intense. Instantly
 nofettix lina maḥall, nestigull wa
 we search out for us a place, in which we shade and rest
 nartêḥ (VIII.) fiehi sêṭa sêṭatein.
 ourselves an hour (or) two hours.

- C. Maṭqoul. Ṭalaic el Höcm.
 A wise thing. On thee (rests) the decision.

- A. Hêhou el mauḏuṭ elleḍi qolt lec ṭalaihi.
 Here is (maṭraḥ) which I told thee of.

Aḥsen min el auwal bi ceḥier.
 (It is) better than the first by much.

Ana ṭârif hêde el ṭarieq melieḥ.
 I know this way well.

Cem marra maxait fie hêḍih el ṣaḥâri!
 How many times (roḥt wa jiet) in these plains (deserts).

Lau cên haṭṭait bâli ṭala 'l ḥujâr,
 If I had (ḥaṭṭt) set my mind upon the stones,
 le cont aṭrif coll wâḥud bi ṣouratoh.
 verily I should know each one by its figure.

- C. Ain naḥöṭṭ? (Ain nenzil?) A. Inzil honâ,
Where sit we down? (Where alight we?) Alight here,
teḥt hêḍih eḷ xajara. Hie moḡallala, wa eḷ raml nâṭum.
under this tree. It is shady, and the sand soft.
- C. Waʿamma honâ min ein neʿkoḍ el ḥaṭab lil maṭbak?
But here whence take we firewood for cookery?
- A. Yâ ente! hel taṭlob lec fiḷ ʿaḥrâ coll xaiʿ
O thou! dost thou require in the desert
maḍbouṭ? eḷ ṭabâka besieṭa hona, bila wajâq.
accurate? the cooking is simple here, without a stove.
- İṭmel ṡoqba (joura) fiḷ raml, waʿilla ʿkoḍ lec
Make a hole in the sand, or else take for thee
ḥajara in ṡelâṡe, wa reccib ṭalaihe eḷ ṭanjara,
two stones (or) three and mount on them the stewpot,
wa axṭul teḥteḥe min baṭar il jimâl il yâbis
and kindle beneath it (some) dung of camels dry,
elleḍi texoufoḥ qoddâmec, wa fiḷ sêṭa yestewi
which (tenzoroh) thou seest . . . instantly will be dressed
eḷ ṭabiek, eiyoma yecoun morâdec taṭbok.
the dish, whatever it may be thy will (that) thou cook.
- B. ʿase toried eḷ rozz? Hêḍe sêhil. C. Einaṭam.
Perhaps thou wishest rice? This is easy. Yes.
Lâ tebṭui. D. El eʿkarien mâ yaṭbokou xaiʿ.
Be not slow. The others do not cook (any) thing.
- B. Ah! mæn yeʿcol jobon, wa mæn yêʿcol buṣâl.
one eats cheese, another eats onions.

A. Hêhou el mây faliyân. C. Hoʿʿ el rozz fil may.
Lo! the water is boiling. Put the rice water.

NaʿHu el fitâya. B. Leix' testeʿjil hêceΔê?
Set aside the cover. Why hastest thou so?

C. Morâdi arqod qalielan, li^ʿenna mâ nimt
My wish (is that) I sleep a little, because I slept
xai^ʿ hêΔih el leile.
not at all this night.

B. Xouf! collohom qadd ^ʿecelou, wa hêΔe el sêfa hom
See! all of them already have eaten, and at present they
râqidien. Fie waqtihom yaqoumou wa yoḥammilou.
(are) sleeping. Presently they will rise and load.

C. Ente e fa mâ te^ʿcol ezyad xai^ʿ?
Dost not thou then eat something more?

B. Yecfi: axcor faΔlec.
It suffices: I thank thy favour.

C. Ana rayiḥ afsil yedaiya; baʿdoh arqod honâ.
I am going to wash my two hands; afterwards I sleep here.

B. ʿandama ente râfid, fa ana afsil el ʿanjara wa el
While thou (art) sleeping, I wash the stewpot and the
ʾöḥöun, fa aḥöʿthe fil ʿaiba.
dishes, then I put them into the wallet.

C. Maʿloun, hêΔe el mecên ʿaiyib.
Surely, this place is good.

Xomm el hewâ wa el rieḥ el léti tehobb ʿalaina.
Smell the air and the wind which blows upon us.

§ 9. COPTIC FEAST.

M. Xouf, yâ Fanous, imma Hâÿir lina el fadâ.
See Stephanus whether ready dinner.

F. Coll xai^s Haÿur.

M. Ifrax el sofra wa mandielehê, wa jieb el Ta^tâm.
Spread out table and its cloth, bring the food.

Fa ente, e mâ tafsil yedaic?
dost not thou wash thy two hands?

A. Ei na^tam, afsilhê. (Yes, I wash them.)

M. Yâ Ba^tras, jieb el Taxt wa el ibrieq. Dawwirhê, Hatte'
O Peter, bring the basin jug. Carry them round until
coll man yoried yafsil yedaih, fa yafsilhe.
whoever wishes to wash his hands, may wash them.

Tetâl ila honâ, yâ qasies! Iqteribou, jemie^tcom.
Come hither, O priest! Approach all of you.

Wa ente, yâ râhib Sim^tân, e fa lâ (mâ) teteqaddam?
monk Simeon, dost thou not advance?

S. Lâ! yâ seiyidna. Lâ to^swâki^Δni, ana mâ
our lord. Do not reprove me, I (am) not
^sêcil semien.
eating fat (*gras*).

M. Ah! leix' mâ qoltoh liya qablan? Conna Tabakna
why didst not tell it to me before? We would have cooked
lec xai^s min el semac. S. Lâlâ! mâ ya^têtêj.
fish. is not needed (VIII.).

M. RouĤ, yâ Fânous ; jieb lina Ĥasel naĤil wa zeitoun.

Go bring honey of bees olives.

MarĤabâ bicom, yâ moĤallimien. 'Colou wa ixrabou

Welcome to you, O doctors ! Eat ye drink ye

bi kâĤurcom. El nehêr Ĥawiel, wa (el Ĥamd lillâĤ !)

at your liking. The day (is) long praise to God !

el °eel ceĤier.

the food (is) plentiful.

Hel te°col, yâ qasies, min el méxwiey ?

Eatest thou, O priest, of the roasted ?

G. Min mexwiey mefroum, fa°inna e°col.

hashed (minced) verily I eat.

M. Cobb, yâ moĤallim Zeitoun ! Ĥala he△êc el ʕaĤn

Overturn (pour out) Doctor Olivier, upon that dish

min qarĤ maĤxiey, Ĥê△e el Ĥalieb biĤ toum.

of gourd stuffed, this milk with garlic.

Z. B'ism illâĤ ! yâ seiyyidi.

M. Jieb, yâ BaĤras min Ĥand el senbousqiey,

Bring from the *shop* of the confectioner,

el kâruf el maĤxiey.

lamb stuffed.

B. Fânous râĤ li ye°ko△oh. S. Hêhou jâyi bihi.

Stephanos is gone to take it (get it). coming

M. ĤoĤĤoh fil wasaĤ. N. RâyihatoĤ melieĤa.

Put down midst. Its odour

G. Wa el ʿoʿfma aḥsen. M. Hel ente teʿrif ʿoʿfmatch?
the taste is better. Knowest thou its taste?

G. Lâ liḥ sêʿa : lâcin ana ḥastebtōh hêceΔê.
Not yet : but I computed it thus.

M. ʾKoΔ, wa Δouqoh ! G. Ah ! ḥaqqaten ! hêΔe hou ʿeel el
Take taste it. verily ! this is food
moʿallimien. Yâ, eix' ḥalâwetoh !
of doctors. what its sweetness !

M. Eix' teʿcol, yâ moʿallim Zeitoun ?

Z. Ana fa eʿcol yâknîe, eʿcol waraq-a-dâliya, eʿcol
I, why, I eat (ragout,) leaf of vine,
senbouseq, wa min jomlat kairât, elleti toʿṭuihe
patties (any) among good things, which thou givest
linâ biḥ ziyâda. M. Wa ente, yâ moʿallim ʿalîeb ?
us in excess. O Doctor Lacroix ?

ʿS. Ente, yâ seiidi, aʿṭait liya farrouja, wa ana ʿâmil
hast given me a chicken, I (am) making
texrieḥ ʿuḏâmiho. M. E fa teʿrif ʿala 'l texrieḥ ?
dissection of its bones. knowest about

ʿS. Texrieḥ el laḥm el maʿbōuk, fa ana ʿârîfoḥ.
Dissection of meat cooked, why !

M. Li naxouf xaʿâratec fie texrieḥ hêΔe el kârōuf.
Let us see thy cleverness in carving this lamb :

ʿS. Lâ ! ente ḥaʿṭait (ḥaʿaṭṭ) yedec ʿalaihi (hast put).

Ṭandi, baṭṬ el auqât, tecfeni qarqouxa : amma, iΔe
 With me, some times, dry crust (biscuit) but, if

jâni xai^c aḥsen (esteṭrif lec) lâ armieh lil cilâb.
 comes to me I confess I do not cast it to the dogs.

M. Wa el ṭuḷâm (*bones*), e mâ termiehê ? G. El ṭuḷâm hie
 qarâqiex el cilâb, wa esnâni mâ yaqdirou ṭalaihê.
 the biscuits of dogs, my teeth are not competent

M. Hel esnânec qâdirien ṭala'l baḷlâwa ? G. Mâ aṭrif min
 strong (enough) for cheesecake. I know not for
 zemân : fa^cinna mâ jarrabtohom fie hêΔih el Ḥâje.
 (long) time : for I have not tried them in this affair.

M. Axouf fiḷ sêṭa. Xiel (*Remove*), yâ Fânous, hêΔe colloḥ,
 wa jieb lina el baqlâwa. Eix' teqoul fie hêΔe ?

G. HêΔe, fie zanni, aḥsen min el jobon.

M. Jarriboh. (Try it.) G. Yâ yâ ! colloḥ soccer wa lauz.

A. Ḥaqqaten ! hêΔih el baqlâwa Ṭaiyiba.

Hel ṭameltohmê fiḷ dâr ? M. Yâh lâ ! Eḷ niswân e fa
 Did ye make them ? (Would) women

yaṭrifou yaṭmilou hêΔe ? Ṭabbâk eḷ sinjaq ṭamelhê.
 know to make cook of the flag (regiment ?).

N. Bil Ḥaqq, ṭajieba ; jadiera bil sanâjij.
 marvellous ; worthy of the flags.

Z. Lâ bodd, yerouḥ maṣrouf ceṭier fie ṭamel miḥl hêΔe.
 No escape ! goes (vanishes) expense in making

- M. Farxain ðelâðe bil ecðar. 'Col minhe.
Two *or* three piastres at most. Eat of them.
- A. Yecfeni fa 'ecelt ceðier. (I have eaten much.)
- M. Tafsil yedaic. Baṭras! jieb el ṭaxt wa el ibrieq maṭ
Thou shall wash bason jug
eḷ ṣâboun, li nafsil yedaina. Wa ente, Fânous! jieb
soap our hands. bring
lina el qahwe. F. Wa eḷ maṭoun, e fa lâ ejieboh?
coffee. metal dish.
- M. Kalli fawâcih eḷ noqla wa el molebbesêt
Leave fruits dessert sugar plums (sweetmeats)
wa qarṣ el jobon el Afranji; wa jieboh. Lâcin lâ tokalli
cake cheese Yet do not leave
el barnak bila jarra, wala el qomqom bila ṭarqiey.
filtering stand nor (retort) without arrack.
- N. Ana (aqoul lec el Haqq) bi ciðrat ma xarabt min
I from plenty (of) what I have drunk of
el ṭaraqiey wa xarâb, baqiyat nâr fie miṭdati:
arrack sherbet, has remained fire stomach
fa el'ân morâdi en axrab mowaiya.
now my wish (is) a sup of water.
- M. Lâ! kalli yejiebou lec qadaḥ min limonâda wa 'koḏ lec
let (them) goblet take
loquaimat selâla. Ya abouna Jarjes, e mâ tofanni
small mouthful salad. our father sing
lina xaiṣ el waqt? (to us something now?)

- G. Ya seiyidna, min ein toried yaʿlaʿ el seut, lemma
 whence come forth sound (*nomin.*) when
 el baʿn melʿân? Teʿrif enna barmiel melʿan mâ
 belly (is) full? Knowest barrel full not
 yaʿtunm xaiʿ. M. Lâlâ, hêʿe mâ yemnaʿac qaʿ.
 tinkle hinders at all.
- G. Fa li ofanni iʿen! B'ism illâh!
 Let me sing then!

§ 10. TWO TRADESMEN.

- M. Ahah! e mâ teqoum? eix' hêʿe eḷ naʿas baʿd ʿolouʿ ul
 does not arise? slumber out-coming
 xams? hel ente marʿa, (*woman?* ʿem rajol? *or man?*)
 e mâ texouf eḷ xams? qoum! aqoul lec.
- N. Lâ towâkiʿni. Elbâriḥ inni cont ʿand Habiebi
 Excuse me! The (day) past I was with my friend
 (ʿaduiqi, ʿâḥubi). Ecelna, xarabna, fariḥna wa
 qaʿadna ʿand eḷ sofra (maʿida) ila' nuʿf il leil. Fa
 we sat at the tray? (table) till midnight
 ʿana mâ jiet ilâ honâ, illa qarieb min el meʿʿena.
 I not came hither, except near the calling to prayer.
- M. Melieḥ jiddan. El bâriḥ baʿʿaltom bi sebaḥ eḷ xarâb,
 Very good. Yesterday ye idled by cause of drink

wa el yeum tebʿalou bi sebab el naum. Bainama ente
to-day ye idle sleep. While thou

hêce∆e baʿʿtal, mánou yaʿmel xoflec? mánou
so an idler whó does thy business? whó

yaḥcom dârac? e mâ lec marʿa wa aulâd? mánou
governs thy house? a woman (*wife*).

yeesiehom? mánou yoʿʿumhom? N. Ah! Rabbona
clothes them? whó feeds them? our Lord

ceriem, wa hou el modabbir. Hel yomcin yanse'
(is) generous he is the director. can he forget

kalâyiqoh? M. E fa mâ qâl fil citêb il ʿaziez:
his creatures? Hath he not said in the book precious,

"Iʿmel, wa ana osêʿudac?" N. Maʿqoul. Lêcin
Act and I will aid thee? Wisely said.

eix' aʿmel? Ana ʿoul el esbouʿ fil xofl, wa teʿabi bil
I, length of week business, my toil (is)

ziyâda. ʿOmm, e mâ esteḥuqq en eʿko∆ liya yeum, li
in excess. do not I deserve to take for me a day,

afraḥ fieh wa eʿcol wa axrab maʿ el aʿḥâb?
that I may rejoice in it . . . companions.

M. Sadaqt: xoflec wa teʿabec cebier.

Thou art right: thy business and toil (is) too much.

Yâ mescien, ceif yomcin taʿbor ʿala hê∆e colloḥ? Min
O unhappy! how canst thou endure against all this? Of

el ʿabâḥ teqoum baʿd ʿolouʿ el xams: baʿd lasl
a morning thou risest after sunrise: after washing

el wejh wa el yedain, texrab el qahwe.

Baʔdoh, terouh lil Hânout (doccên). (to the shop.)

ʔöulima teqʔod honêc, texouf el nâs wa toʕâhub
As long as thou sittest there, companiest

(maʔ)hom. TeʕkoΔ darâhim min hêΔe wa min heΔêc.

Waq̄t el Δohr teʕcol wa texrab melieh. Baʔd el
ʔaʕr tefloq wa teqfol el doccên; wa
afternoon fastenest and padlockest the shop

lemma yexoufouc ʕehl dârec ʔala ʔatebet il bâb,
when see thee thy household at threshold

yoʔΔur lec el maʕida (sofra *Alep.*), ʔalaihe el ʕecl,
get ready table, upon it food,

kamse sitte jonous; teʕcol wa texrab maʔ jemâʔatec ʕecl
five six kinds thy company food

ʔaiyibe, wa bil mehl. Waʕemma hêΔe colloḥ teʔab!
nice and at leisure. But all this (is) toil.

N. Ente taΔḥac ʔalaiya. M. Lâ: bel etecellem bil ḥaqq.

N. Ana ʔârif ennec tetecellem biḷ Δaḥc. (speakest in ridicule).

Lêcin aʔterif lec el ḥaqq; hêΔe el solouc elleΔi ente qoltoḥ

I confess truth procedure

Δel waqt, inni moteʔawwad ʔalaihi. Waʕemma, bima
verily, I *am* used to it. But when

etelâqa ana maʔ el aʕḥâb, fa iΔΔêc innena neʕcol, nexrab
I meet with comrades, then verily we eat, drink,
wa nenbâsiʔ bi faraḥ aʔzam.

and relax ourselves with mighty joy.

- M. Eix' hê^Δe el faraḥ el aṭṭam? qoum! wâḥud yeste^Δnec
 What is this mighty joy? Arise! some one awaits thee
 ṭala'l doccên, wa morâdoh(en) yaxteri minnec jouk.
 at the shop, his wish (is) to buy woollen cloth.
 Teṭâl, cêlimoh. Come and talk to him.
- N. Yaṣuḥḥ. Yâ walad, jieb liya ḥawâyiji.*
 It is right. Boy! bring me my clothes.
- P. Eix' min ḥawâyij? N. Aṭṭuini qamieja (qamieṣa)
 What sort of clothes? Give me (camicia) a shirt
 nâqiya, wa qonbâz diemey min dâkil il ṣandouq.
 clean gown *futaine* (dimity-fustian).
 Ṣarwâli min jouk wa ṣadrieyati wa barnousi honâ ṭala'l
 My trousers my waistcoat hooded cloak
 ḥabl. Ein el tarbaux wa el xâxe?
 rope. Where is the red cap and muslin (turban)?
- P. Coll xai^Δ [wâjid] ḥâḏur. Hêhona el jawârieb.
 Everything (ready) Here (are) stockings.
 E taṭlob xai^Δ fairahe? Dost thou demand anything else?
- N. Aṭṭuini el ḥuzêm, wa el jêzm el jadieda.
 Give me belt boots new.
- P. 'Kodhe: wa houhe^Δe maḥrama. E teṭtêj zoḏ
 Take it: lo here a kerchief. Needest thou more
 (ezyad?) N. Lâ: jieb el ma^Δ, li afsil wejhi.
- P. Fiḥ sêṭa. Yestê^Δnec el rajol. (The man awaits thee).

* ḥawâyij, *necessaries*, is used for one's *baggage*, also for *clothes*.

§ 11. CLOTHIER AND HIS CUSTOMER.

N. E mâ naxrab el qahwe, ana wa ente, qablama nerouh ?

M. Ah ! daî nerouh bila xarb el qahwe. E mâ naxraboh fil
doccên ? N. Yomcin. Lâcin morâdi naxrab honâ.

M. Ana xarabtoḥ min el ṣabâḥ : hel ente teḥsobni ṣâyiman ?

N. Rouḥ, 'koḏ el miftêḥ wa imxi qoddâm, li tefteḥ el doccên.

P. Ana râyiḥ. N. Wa naḥna warâc. M. Ilbis qabâ-c.*
I (am) going. We behind thee. Put on thy robe.

N. Hel ilbis elléḏi bil farwa ? M. Ceif lec ḥâje bil farwa ?
that which fur ? need of fur ?

El yeum, el sokouna ceḥiere. 'Koḏ lec ḥêḏih el kafiefe.

N. Bism Illâh ! narouḥ. P. Selâm ṭalaic, ya seiyyidi.

Q. Ṭalaic el selâm. El têtjir e fa marieḏ ? wa'illa câyib ?
Is the merchant sick ? or absênt ?

P. Lâ ! hou ḥêḏe jâyi warâya.
here he is, coming behind me.

Q. Ceif jâyi ? Ana qâṭud honâ ṭala el qahwe fie istingâroh
How coming ? I (am) sitting in expectation of him
min miqdar sêttein. Hel yefteḥ coll yeum ḥêceḏe ?

P. Lâ. Râsoḥ, ḥêḏih el leile, cên youjaṭoḥ xai'en ; ṭala
His head, last night, pained him somewhat
xân (min xân) ḥêḏe, mâ jiena ṭala 'l ṭâda. Hou ḥêḏe
jâyi. Ana e fa mâ qolt lec ?

* *De Braine*. Perhaps it is Algerine, in this sense.

N. Lâ towâkiΔni. Ana marieΔ xai°en, wa raqadt li hêde el waqt. Q. ʕuHēatec ! lêcin yomcin etʕabtec biļ ziyâda.

Thy health ! but possibly I tired thee

N. Lâ ! *biļ kilâf* (bel) ana hou elléΔi moʕʕub ʕalaic, wa°emma on the contrary, it is I that (am) tiresome to thee, but

ente istênaitni zemân.

thou hast waited for me a (long) time.

Q. Ah ! lâ ictirâθ minnq̄h ; (mâ obâli). Ente teʕrif, enna (there is) no concern ; I do not mind. knowest, that

ʕuidi qarieb ; wa morâdi e°kod minnêc jouk, bihi my festival (birthday) I wish to take with which

aʕmel qabâ. N. Aḥmar ? wa°illa arjawân ?

I (may) make Red ? or purple.

Q. Arjawân. N. Hou ʕandi. Ya ʕâli ! jieb basʕat jouk el It is with me. Ali ! bring a strip of

arjawân. Eix' taqoul fie hêde el jouk ? E mâ hou

melieh ? Lau cên dort el mediena, mâ tolâqi miθliho.

If you had gone round the city, you meet not its like.

Q. Melieh ! qadd eix' eļ Δirâʕ ? N. Bi sitte riyâlât.

how much the ell ? At six dollars.

Q. Eix' hêΔe el celâm ? teḥsobni ʕaxieman bi coll xai°, What is this saying ? countest me simpleton

ce°inna ana fie ʕömri mâ xoft jouk, illa hêΔe ? Wa as if I in my life never saw cloth but this ?

hêΔe el jouk bi sittet riyâlât eļ Δirâʕ !

N. Өemenoh hêce∆e, yâ seiyidi. I∆e aradt tē^ˆko∆oh, 'ko∆oh :
awemâ (*or not*) te^ˆco∆oh ? kalliehi. Bil Haqq, mâ tolâqi
fil mediena collihe jouk miθl hê∆e. Ɔöufoh (*its wool*)
miθl Harier, wa launoh zêhi. Ah ! mă aĦsen el qabâ,
like silk its hue gay. how handsome the robe
elléti teĦmalhe minnoh ! (which you will make of it.)

Q. ƆaĦuiĦ, el jouk melieĦ ; lêcin el Өemen fâli.

N. Coll xai^ˆ yaĦriz seumatoh. (See Boethor, Valoir.)
maintains ? its valuation (*claims, gets its price?*)

Youjad fil bâzêr jouk bi riyâlain, wa youjad bi sitte riyâlât.

Q. NaĦam : lâcin ∆êlie aĦsen min hê∆e. . . . (better than.)

N. Ɔaddiqni, auĦâ min jouki hê∆e.

Believe me, it is inferior to this *my* cloth.

Q. E toried te^ˆko∆ lee kamse riyâlât ? (wilt thou take—)

N. Lâ kamse : li^ˆenni xaraitoh (ixteraitoh) bi ecθar.

Q. Mâ yaĦtêj totĦub rouĦac, wala ana rouĦui. Akir
needs not, I tire thy spirit, nor I the end, last
el celâm, oĦĦui lee kamse riyâlât. I∆e cont toried,
'ko∆ el darâhim. Incên mâ toried, fa ofettix liya
wâĦud fairac, yosĦufni bi Ħâjeti.
some one other than thee, will aid me in my affair.

N. Ʀala kâturac. Ya tera' toĦsin ^ˆemrec !

At thy pleasure. I hope, wilt well-manage

Q. Leix' teĦmel maĦya hêce∆e ? bil Haqq, ente ƦammâĦ.

Why actest with me thus ? In truth covetous.

N. Tase toried hedieya minni; fa 'koΔ lec el jouk bila θemen.
Perhaps a present the cloth without price.

Q. Lâ: bi darâhimi mâ toṭṭuini ieyâho; fa keif hêΔe hedieya?
for my money thou givest it not; is this a present?

N. Baiṭ hêΔe el jouk bi kamse riyâlât, e fa hou biḷ darâhim?
To sell this cloth for five dollars, is that for money?

Tala dieni, ixteraïtoḥ ana fi zemân il sêbiq bi kamse
On my faith, I bought it myself in former time for five
riyâlât: walâcin li^henna ente zebouni, wa Sabart Talaiya
dollars, but because my customer, waitedst
hêceΔe min bocra, 'koΔoh bi kamse wa nuṣf.

Q. Tala Δimmeti mâ yeswa (*is not worth*) xai^h ecθar min el
kamse; wa^hemma ezied lec el nuṣf.

N. Cem toried min el eΔrâṭ? Q. Kamset eΔrâṭ. Qies melieḤ.
How many ells wishest thou? Measure (it)

N. Xouf! inni qistohe temâma; kamse. Iqṭaṭ, ya walad,
See! I have measured it Cut, O boy!

honâ, wa uṭwiehe: wa jemieṭ el θemen hou sebṭa
here, fold it: the whole of the price is

wa ṭuxrien riyâl wa nuṣf riyâle Talaiic liya, yâ seiyyidi.

Q. Taiyib; fa 'koΔ el soroux. N. Kâṭurac Talaiya.

§ 12. WITH A TAILOR.

Q. Morâdi, en tofaṣṣul wa tokayyiṭ liya hêΔih el jouka.
I wish you to cut out and sew for me this cloth.

Lâcin lêzim en teqieshê, wa tenzor imma yettefiq
But you must measure it, and look whether fits
miqdârhê li qâmeti. B. Cem' min el eΔroṭ tejieb liya?
its size to my stature. How many ells bringest ?

Q. Arbaṭ eΔroṭ. B. Ṣadaqt. 'Emma mâ yecfie qaṭ.

Q. Qadd eix' taṭlob fauq min hêΔe? How much...above this?

B. Aṭouz ezyad nuṣf Δirâṭ. (I need more than $\frac{1}{2}$ ell.)

Q. Wa ṭandi Δirâṭ cêmil. (a whole ell.) Θomm inna eix'
têkoΔ ente ṭala hêΔih el ciswa? (for this garment.)

B. Mâ aqdir aṭlob aqall min kamse wa arbaṭuin fuḌḌa.
I cannot ask less than 5 and 40 silver.

Q. ṢaḤḤ el 'emr; fa abṭaṭ lec bi yed kâdimi el nuṣf Δirâṭ el
All right I send my servant

nâqis. E toried o'weddi lec aiḌan ciswati el ṭatieqa,
deficient I hand to thee my old garment

lecei ṭala miṭlihê teṭmel el jadieda?

B. Lâ yaḤtêj: aṭrif qiyâsec: wa ofaṣṣul lec libs aḤsen min
Is not needed: thy measure: cut out a dress

hêΔe. Lâcin aqoulec:—Fie ṭömri ana mâ kayyaṭṭ
But I tell thee: In my life I never sewed

arkaṣ minnoh. Wa el *colfa*,* e fa toṭṭuihe liyâ? wa'illa
a cheaper than it. trimming(?) givest it? or

aḤöṭṭhe min ṭandi, wa teroddhe liya baṭdoh.

shall I put it from my own, and thou repay it . . . ?

* Additional materials,—*superfluity*.

Q. Wa eix' hêΔe el colfa zod (biļ ziyâda)?

B. E mâ teṭrif, ennoh minxân eļ sejâf lâ bodd min ṭelêṭ
 knowest not, that for the flounce, no escape from 3
 eΔroṭ aṭlas, bi farxain el Δirâṭ: hom sitte loroux: fa
 ells of satin, at 2 piastres an ell: six piastres:
 eļ ezrâr wa el qaiṭân farx: hêΔe sebṭa: wa el ḥarier
 buttons laces, (loops) seven silk
 robṭ farx: iΔen, colloḥ sebṭa loroux wa robṭ. ($7\frac{1}{4}$.)

Q. Mâ kammant qaṭ hêΔe el tekmiēn: waʿinni ḥasebt, en
 I never estimated estimate: but I counted to
 oṭṭui lec, maṭada el jouk, kamse wa arbaṭuin fuḌḌa,
 give thee, beside the cloth, five forty
 wa terodd liya el ciswe cēmīle mocemmale.
 you give back to me the garment complete, finished.

B. Lâ yomcin. Fauq teṭabi wa cirâya, fa hel aṭṭui lec
 Above my toil wages, I give thee
 aiḌan sebṭa ṭemâniya loroux? Ente mâ tazonnoh wala
 also 7 or 8 piastres? Thou dost not think it, nor
 toriedoh minni. (wish it from me.)

Q. Hel min el lêzim, en teḥöṭṭ eļ sejâf? (to put the flounce.)

B. Eiwa lêzim: lâ bodd minnoh. Wa min farwa, fa cên
 Yes, necessary: no escape from it. And of fur
 aṭman minnoh min aṭlas, in ʿâr melieḥ wa jemiel.
 more costly of it than satin, if it were good
 Eix' toried minni, ya seiyidi.

- Q. Ahsen en tehöṭṭ el aṭlas, wa ma qolt liya tewa (*just now*). Fa arodd lec el ḡeman. (I will repay the cost.)
- B. Ana bi kidmatec (*at thy service*). Wa maṭ el selâme.

§ 13. A STATIONER WITH A PAPER MERCHANT.

- A. Selâm ṭalaic, yâ kawâja ! (O sir !)
- B. Ṭalaic eḷ selâm, ya seiyyidi eḷ xeik ! (*sheikh*.)
- A. Ṭandac xai^c câfiṭ (waraq) ? B. Ṭandi.
- A. Qadd eix' el corrâs ?
How much the (quire—De Br.)
- B. Onzor el câfiṭ qabla, wa baṭdoh etecellem.
Look at the paper first, and afterwards I will speak.
- A. Melieḥ : Hull eḷ ṣorra. B. HêΔe hou el câgiṭ : e mâ
Good ! untie the bundle. This is the paper :
hou Hasen ? A. Maṭloun, jamiel : fa eix' ṭala el corrâs ?
- B. Hoṭṭ liya mieya wa ṭaxara loroux, wa 'koΔ lec ḡelâḡa
wa sittien corrâs. (110 *piastres*, 63 *quires*.)
- A. Mâ yaṣuḥḥ hêceΔe : bel li neterâbaṭ awwalan ṭala coll
It is not well thus : but rather let us covenant first about each
rizma, ḡomm baṭdoh etefeccer cêm wâḥuda e^ckod minhe.
packet, afterwards I will consider how many I take.
- B. Ṭala kâṭurac : iΔen, toṭṭuini farxain ṭala' el corrâs : fa
tejid ṭaxara fie colli rizma. (you will find 10 in . . .)

- A. Mâ yaĥtemil : wa hou Ĥudd Ĥusêbec eĭ sêbiq, bil collieya.
It is inadmissible against thy former reckoning, entirely.

Ĥala zanni, farx wâĤud ecĥar minma testeĤuqq.

In my opinion, a single piastre (is) more than it deserves.

- B. Lâ : fa[°]emma mâ yokalli[°]ni : bel ras mâloh ecĥar min el
No : but it does not clear me cost price is more than the
farx el wâĤud. OĤsob ente, qadd eix tocellif
single piastre. Compute thyself, how much it cost
min Bendiĥieya ila honâ.
from Venice to this place.

- A. Ente taĥrif, fa [°]ente teĥtebir resmâlac : lêcin mâ Ĥalaiya,
knowest considerest : but it does not rest on me,
en etedâkal fie [°]emarak : ana el xâri. IĤe aradt
that I meddle in thy affair : I (am) the buyer. If thou wish
tebieĥ, fa bieĥ liya. IĤe lem toried, fa qoul liya :
“YonĤum Allâh !” Fa e[°]koĤ kamse rizem, fie coll
rizma Ĥaxara cerâries ; wa oĤĤuic ĥemânien farx.

- B. Bil Ĥaqq, ente mâ, Ĥômrec, xoft cêfiĤ aĤsen min hêĤe.

- A. Mâ ra[°]eit aĤsen : ĤaĤuiĤ : lêcin xoft cêĥier miĥloh. In
xa[°] 'llâh, yeji liya eĭ naĥĥ elleĤi jâ liya min Ĥairoh.

- B. 'KoĤ lec aiĤan kamse rizem. (take 5 packets more.)

- A. Lâ : hêĤe yecfi liya. Baĥdama estenfiĥ minnoh, wa yeji
liya el folous, eji lec marra [°]okra'. Ĥel weqt mâ baqi
Ĥandi darâhim bil cefâya. Lâ : wa dieni !
remains not . . . money . . . by my faith !

B. Mâ obâli. (Mâ ṭalaiya. Mâ ṭala bâli.) aṣbor ṭalaic.

I do not care. (It is not on my mind.) I wait for thee.

A. Fa cem xehr taṣbor? B. Aṣbor ṭalaic xehrain.
how many months wilt wait? 2 months.

A. E'koΔ, incên taṣbor sittet axhor. (if . . . 6 months.)

B. Sittet axhor! eix' min el celâm hou hêΔe?

A. Lêcin mâ okalliṣ nefsi fie xehrain. Min ein ajieb el
But I do not clear myself in 2 months. Whence

ṭemanien riyâl el okra'? El mablaṣ mâ hou min el
the 80 other dollars? The sum is not (a matter) to be

mostehên. Lâlâ! Mâ yomein; Aqall ma yecoun,
made light of. It cannot be; the least that. . .

aṭlob ṭelêθ axhor. B. Ismaṭ liya. Aqoul lec ṭarieq
e'kar, aḥsen min hêΔe. Aqsiṭ ma bainana, wa ente
another way, Apportion what is between us

toufieni el dain bil qosouṭ. A. Fa ceif yaṣlaḥ bainana?
shall pay me instalments. shall it be settled

B. Aqoul lec. Ente ṣaḥub doccên, wa mâ yeji lec el darâhim
master of a shop, comes money

daffa wâḥuda, bel qalielan qalielan, ṭala qadar el baiṭ
single stroke, little by little, according to sale

wa el xira'. Emma, li'en noshil ṭalaina el ṭarieq,
and purchase. But, for that we may ease to us the way,

li naqsiṭ el ṭemanien riyâl, ḥaqq el kamse rizem el
let us distribute the 80 dollars (due to) the 5 packets

thêniya, tala themâniya farx coll el jomîa: wa baîd
 xehrain wa nuṣf fa lâ yabqa liya tandec xai^c. El
 'loroux el themânien el oula', fa tedfaṭhe hêâih el sêfa.
 Eix' teqoul fie hêâe? A. MelieH.

§ 14. SPECIMEN OF PROSE WITH FEW VERBS.

TeHt jins el 'ibl toujad nauṭân; cilê-homa
 Under the genus of Camels are found 2 kinds; each of the two
 ceriem el Tabat, tazûim el nafî li soccên barrieyat
 generous in stamp, immense of utility, dwellers desert
 Afrieqieya, wa bilâd el Tarab wa lairahé min el bilâd elleti
 of Africa country Arabs others than it of districts which
 teHt kaṭṭ el Seraṭân. Fa eḥhad homa el Dohêmij, — wa
 under line Cancer. one of the two Bactrian Camel
 hou ∆ou senâmain. Fa el eḥkar el Jemal,—fa hou ∆ou
 two humps other Camel endowed with
 senâm wâḥud, wa aṭḡam qouwaten min el Dohêmij, wa
 one hump mightier in strength than
 ecṯer wojoudan minnoh.
 more abundant in existence than he.

Wa lil Jemal ra's ʿaṣier biḥ nesebat ila ṭuẓm joṯṯetoh,
 camel has head small in proportion to great size carcass
 wa oḡnân qaṣûirâtên, wa ṭönq ṭawiel, monḥani. Wa
 two ears short neck long flexible.

irtifâtoḥ ila ʿirwat senâmoh naḥōu sitt aqdâm wa nuṣf.
elevation to top hump about six feet half.

Wa laun wabaroh, fie qorb min eḷ senâm, qâtim; wa fie
hue shag in neighbourhood of dull, dim;

sêʿir jismoh, launoh ceʿinna Ḥömrâ kafiefe. Wa liho
rest body as if red light. he has

ʿenab ʿawiel wa manâsim mofarʿaḥa monxiqqa; walecinnehê
tail long pad-feet distended split and yet they (are)

fair monfâṣula. Wa fie sêqoh toujad sitt ʾöqad. Wa liho
not separated. his leg are found six knots.

miʿda kâmise, fair el miʿd el arbaʿ, elleti hie li collⁱ
a stomach fifth without stomachs four which are to every

Ḥaiwân mojtirr. Wa hou ʿabour ʿala ʾl ʿaʿx wa el jouʿ,
animal ruminant. he is patient against thirst hunger

wa ʿala raṣṭ el aʿbâ eḷ ʿeqiele seiran serieʿan fie
lifting (carrying) packages heavy a march swift in
sefarât ʿawiele.

journeys long.

§ 15. NEWSPAPER EXTRACTS.

1. Qad zaḥerat Ḥarieqa fiḷ xehr il mâḷu fie
Already appeared a conflagration in the month past in
Ezmier; wa biḷ rafm ʿan mobâdarat il Ḥöcouma li
Smyrna, and in spite of the hastening of the Government to
uʿṣâihe, uḤteraḡ bihe miʿya wa kamsoun doccên wa
extinguish it, was burnt by it 100 and 50 shop and

baṭḤ maḥallêṭ. Wa ceḤêlic fiḥ xehr il
 several places (blocks of houses). And likewise in the month
 mâḤu qad ixteddat el ṭawâṢuf fie xoṭout
 past became intense the gales (storms) on the coasts of
 Rôdos; fa Ḥehib bi ʿeṭʾrihê baṭḤ eḷ sefâyin.
 Rhodes; vanished in their track a portion of the ships.

2. ṢaḤuifa fie Filadelfia axherat, naqlan
 A (newspaper) sheet in has published by transcript
 ṭan morêseḤ waradat ileihe, Fusêb
 from a correspondence (which) arrived to it a computation of
 eḷ Ḥehib el leḤi karaj min Cêlifornia wa Austrâlia bi moddat
 the gold which came forth from the space of
 il ṭaxar senien il ʿekiera: fa cên sebaṭ miʿya milyaun franc.
 the ten years last and it was 7 100 million

3. El Matjar. Jamieṭ el aṢnâf, wa el eṣṭâr
 Commerce. All descriptions (of articles), and the rates
 ṭala Ḥâlihe, lem tofraḡ xaiʿen ṭan el esbouṭ
 according to their condition; did not differ at all from week
 ul mâḤu; wa lâsieyima woqouf el Ḥarace bi sebab
 past especially the stoppage of movement (*is*) by cause
 il amṭâr il fazierat, el leti hebaṭat fie ḤêḤe el esbouṭ.
 of the rains copious which have fallen in this week.

4. Uṭlân. Narjou el baṭḤ min el moxtericien, el leḤien
 A notice. We entreat that part of the subscribers who
 lilʿên lem yadfaṭou ṭemen el jornâl ṭan ḤêḤe el ṭâm,
 hitherto have not paid the price of the journal (*for*) this year,

en yobâdirou bi uiṣâl △êlic; li'ennoh qad fât el
 that they hasten to present it; because already is passed the
 waqt el moṭayyan liḷ dafî.
 time appointed for paying.

5. Inna el vâpour el Fransêwi *Seyyid-Nous*, Ṭarrafnâcom

As to the steamboat French we informed you

Ṭannoh sêbiqan, enna sêḥuboh vâpour e'kar; li'enna
 concerning it formerly that (is) towing it (*nom.*) another because
 'êletoh cênet teṭaṭṭalat. Omma fehemna min qabiṭânoh,
 its engine was disabled. Next we learned from its captain
 ennehom Ṣallaḥouhe, wa Ṣâr bihi el cefâya liḷ
 that they have mended it, is become sufficiency (ability) for
 sefar. Fa séfar nehêr eḷ sebet el mâlu.

the voyage. it set off the day of Saturday past.

6. SêḤat el Ḥöboub motenaxxiṭa jiddan, wa qad taṭâlet

Area (Market) grain(s) active (lively) very have risen
 esṭâr el Hunṭat il MuṢriey il tojjâriey min 32 ila 33 el
 the rates of wheat Egyptian mercantile from to
 ceile. El ḥarier qaliel, lecinnoh râyij:

measure (tub). silk (is) scarce, but it (is) selling-fast
 el beladiy min 170 ila 190 el oqqa. El mânifâtoura, lem
 native ounce. manufacture did

tezel esṭârhe motemessece, maṭ ennoh lem yezel el
 not cease its rates holding fast, although ceased not the (cargo)
 wârid mottâsulân.

arriving continuous (the arrival continued incessant.)

7. Marsielia fie 4 Edâr. El zeit; Sâr Talaihi jomlet
 Marseilles on March. oil a number
 mabyoufât, wa lâsieyima li Sâboun. El simsin motenaxxiû
 of purchases especially for soap. sesame lively
 jiddan, wa inbât minnoh jâ nib Tazuim: wa qad taîâlet
 is sold extent (quantity) have risen
 esîâroh. Fa hie bi suîr 60.
 its rates. it (is) at rate

8. Janâb Adâbizêdeh xaraî bi Tamel xarâcet
 His honour has begun to make a partnership
 cerkânet lazl, moqassem resmâlhe Tala 500
 of a factory of spinning, being divided its capital over
 sehman, wa collⁱ sehm 2000 farxan. Wa ibteda^s
 lots (shares) every lot piastres. was begun the
 ictitêb el esmâ. Wa hêâih el xarâce lâ taqbal
 enrolment of the names. this partnership does not accept
 xarieqan fair mostenûn fie Damaxq. Wa el cerkâna tedour
 a partner except domiciled the factory is seeking
 Tala el mây.
 after water.

9. Jelêlet melicet Ingilterra qad kaîabat fie Allemânia
 Majesty queen of England had betrothed in Germany
 uîda' binâthe li 'emier Hesse Darmstad; wa el Lôrd
 one of her daughters prince
 Palmerston Faîdar li Bâries, wa isteqâm bihe arbaî wa
 was present at Paris, (pop.) stayed there 4
 Tuxrien sêfa bi moîâdaðêt ceðiera.
 20 hours in interviews many.

10. Veniesia wa nawâHuihe qad woḏuṭat biḷ taḤṣuinât
 Venetia its precincts are placed fortifications
 il metiene, waʿin tecon lem tazher Ṭala eḷ Numsê
 substantial, although has not appeared to Austria
 hiʿyat Harb fie Iṭâlia.
 a case of war *against* Italy.

11. Sardienia ʿellafat jaixain, el wâḤud ittêjah li
 has made up two armies; the one fronts to
 nâḤuyat el Mincio bi riʿêset el jinerâl Marmora, wa eḷ ṡêni li
 the side (frontier) headship general the second
 nâḤuyat el Bô bi riyêset Cialdini wa jinerâlain fairoh.
 the Po two generals beside him.
 Wa qad ʿomirat kamset Ṭaxara firqa min jonoud, el mo-Ḥâfazat
 are under command 15 detachment troops National
 el ʿehlieya, biḷ tewejjoh ila marâciz moktelifa.
 Guard to front centres (sites) diverse.

12. Beirout. Mesê el *kâmis* el mâḏu, qad istedṭaʿ Ḥaḏrat
 Evening of Thursday past invited (*nom.*)
 ʿsâḤub eḷ daula Fouâd Bâxâ janâb maʿmourie
 owner? of lordship their honours (*accus.*) the legation
 wa qanâṣul jenerâliefyat eḷ dowal il fakiema lil Ṭaxâ. Wa
 Consuls General of the Great Powers to supper.
 cênet waliema Ḥâfila.. Qaḏouhe bi collⁱ sorourⁱⁿ.
 banquet fully-attended. They ended it with all joy.

13. Wa qad Ṭayyanat daulatoh nehêr el iṡnain
 appointed his lordship (*nom.*) (*accus.*) Monday

wa nehêr el *kamies* min collⁱ esbouf li mowâjahet ro^oosê el

Thursday of every week to meet the chiefs of the
milel wa aṣḤâb el maṣâliḥ wa el daṭâwi. Wa se-yetexarra-
sects men of business causes. they will be

foun ledaihi min el sêṭat il sêdise Ḥatte' el sêṭat il
honoured (with interview) hour sixth until

têsiṭa: wa yadkoloun bi moujib il noumerô el leti
ninth they will enter by virtue of the *numero* which

toṭṭâ lihom ṭala el bâb.

will be given to them at the door.

14. Risêle min Marsielia fie 28 el mâḤu toḥlin enna el

A dispatch from Marseilles of the past notifies that

fier el ṭâmm fie Franse ittejih ila hedou min jihet
general opinion France turns its eye to tranquillity in respect

netiejet moqâbalet Varsouviâ: wa ʿenna hêḍih
to the result of the personal meeting at Warsaw

el moqâbala intehet fie 26 el xehr; wa enna el uḥlânât el
was ended VIII. of the month the notices

siyêsieya mo^oumina.

political (are) confident.

15. El tejrieda el Fransêwieya fie Cōxin Ṣuin qad

expedition French Cochinchina

temellecet fie 13 Niesên ṭala mediena Mietou. Fa
had possession on the 13th April of the city

cênet lihe mercezen metienan.

it (*the city*) was to it (*the expedition*) for a firm centre.

16. Qad cotib min mediena Londrà, enna el Lôrd Jôn
 Had been written from city London,
 Rousel, nâzur kârîjeyat Ingilterra, qâl fie uĥda' jilsêt
 overseer of foreign affairs said in one of the sessions
 majlis el Ĥômoum, ennoh lâ yara', wala
 of the Assembly of Commons that he does not see not even
 min jihe wâĥda, kaĥaran, yakxi minnoh Ĥala el 'sôĥ
 from any side (any) danger from which he fears for the peace
 el Ĥâmm maĥ Ingilterra. Fa'inna lâ mesiele, Ĥanhe
 general with In fact (there is) no question from which
 yomcin en yenjim el kaĥar.
 it is possible that danger may arise.

17. Rîsêle min Corfou, uĥda el jezêyir el sebt, aĥlanat
 A dispatch one of the seven islands has notified
 bi intixâb qutêl bain 'ehêli el mediena
 outburst combat between the families (population) of the city
 wa Ĥasêcir el mo-Ĥâfazat il Ingliezieya; ðehib
 and the soldiers of the guard (garrison) English; in which
 bihi Ĥuxroun jerieĥan min el farieqain. Wa ðêlic fie 21 Eyâr.
 came off 20 wounded from the two parties. May.

18. El akbâr el 'ekiera. Akbâr Tourien toĥlin, enna el
 news last. News of Turin notify
 jaix el IĤâlîâni woĤuĥ Ĥala qadam il 'sôĥ. Wa lâ raib
 army is placed upon a footing of peace. no strife (*doubt*)
 enna ðêlic daliel Ĥala nieyat jelêlet il melic Victour
 is a proof for the intention of the majesty of king

Ṭamânou^eel Ṭala dawâm il ʾölĤ wa el selâm. Wa li hê^Δe
Emmanuel for continuance therefore

irtêĤat el efcâr min jihet Ĥarb fie IṬâlia.
gained repose (men's) thoughts in respect to war

19. Risêle min Tourin toĤlin, enna el Qônt Cêvour, nâzur
kârījīyat IṬâlia, qad waqaĤ fie Eyâr marieĤan. Өomm
foreign affairs fell in May sick. Next
tewâradat el akbâr bi izdiyâd marĤoh; Ĥatte'
kept arriving news (*nom.*) with increase of his disease until
akbarat risêle fie 6 Ĥazierân, ennoĤ qad teweffa' fie
reported a letter (*nom.*) June departed in the
ṢabâĤ ^Δêlic el yeum.
morning of that day.

20. Inna mausim el aflâl jaiyid fie collⁱ mecên.
season (crop) produce (is) excellent in every place.
Wa el ma^emoul, enna eṣṭâr el Ĥunṭa se-tecoun bi rakâ
the thing hoped (is) that rates of wheat will be in cheapness
ṭazuim, lem tenteguroĤ bilâdona fl
vast, which has not seen? our country (*nom.*) in
senien il ^eekiera.
the last years.

21. Ce ^Δêlic mausim el Ĥarier jaiyid: innama el xarâniq,
So too the season of silk only? cocoons
eṣṭârhe el^eên bi Ṭain il nozoul; wa hie min suṬr 20 ila 23 el
at present crisis of decline rate
oqqa. Wa el Ĥarier el beladiy 210.
ounce. native

22. Lâ yokfa', enna el Qônt Cêvour qad teweffa' fie 6
It is no secret, that Count departed life

Hazierân bil sêfat il sêbîfa min el Sabâh fie mediena Tourin.
June hour 7 morning

Wa li hêaih el moṣuibat il mow'ellima qad istafraqat Iṭalia
at this affliction painful is plunged

bi'esrihê bi aṯwâb el ḥudâd, el leai bihi xâreche
in entirety in garments of mourning wherein shares with her

baqyat el xoṯoub aiḏan: li'enna faqd (foqoud) hêae el
the rest of the peoples also because the loss of this great

ṭazuim qad 'eṯṯar fie coll il qoloub; Ḥatte' inna aṯdâ
(man) has made a print on all hearts; so that verily the foes of

ittiḥâd Iṭâlia nefsehom azherou el 'esef, bil ixtirêc
the union of Italy themselves displayed sorrow in partnership

maṯ benie' waṭanhom, ṭala faqd âêlic el xehim.

with the sons of their home at the loss of this energetic (man).

El'ên yaṯrif 'ehl el ṭöṣr miqdâr
Now knows the people (*nom.*) of the age the scale (*accus.*)

faḏloh wa semou himmetoh bi teqaddom
of his merit and loftiness of his purpose by the progress of

bilâdoh: fa'inna cênet afeêroh el 'ekiera (wa hou ṭala
his country: and in fact were his last thoughts (while he (was)

firâx il nizêṯ) mottejihe li salâh bilâdoh wa
on the bed of agony) turned towards the good order of

ziyâdat nejâḥuhe.

the increase of its prosperity.

23. Majlis Vienna qad ^secced uṭâlet el
 Assembly of Vienna had confirmed prolongation of
 ṣölĥ min jihet Iṭâlia: fa wejh aṭmâloh ila el uṣlâĥât
 peace on the side of aspect of its deeds (is) to reforms
 il mâlieya, wa uṣlâĥ kalal bilâd il Majâr.
 financial and the reform of disorder of the country Magyars.
24. Inna daulat Fransê qadd aqarrat bi maṭrifat
 dynasty of France has avowed its acquaintance* with
 memleceť Iṭâlia, cema axher âĕlic ṣaĥuifat
 the kingdom of Italy, as has published (*acc.*) newspaper
 el Patrie wa el Mônitour. [* *i.e.* has recognized.]
 (*nom.*) of
25. El gazettet el resmieya fie Vienna axherat qarâra
 gazette official has published a statement
 min nâḡur mâliyat el Nimse, yoṭlim enna fâyidat
 of the overseer of finance of Austria (which) notifies interest
 el qarĀ ul ^sehliey todfaṭ min baṭd Niesên bi ṭömla(?) fuĀĀuiya.
 of the national debt shall be paid after April in coin silver.
26. Binâ^san ṭala ^semr ĤaĀrat Ṣâĥub el naḡârat il jaliele,
 In pursuance of the order of oversight august
 qad modd firṭ min sile il teleṭrâf ila serâyâ el
 is extended a branch wire of telegraph palace of
 ma^smourieyat il mosteqilla, li^cejl il mokâbara maṭ el
 the Commission plenipotentiary communication
 Höcoumet il senieya fie Damaxq bil mawâdd il resmieya.
 Government sublime on matters official.

27. E^had tōlemâ Prousia (Borussia) qad qaddam, ba^hd el
One of the savans of Prussia has presented

ba^hâθ, ila jam^huyat el ma^hârif fie Berlin, tādād
research to the Association of *Connaissances* the number

xo^höub il cor^het il ^her^huiya. Fa qaddam el ma^hdal,
of the people of the terrestrial globe. average(?)

el le^hi a^ht^hâ-h, bi milyâr wa mi^hyetein wa θemâniya wa
which he gave, 1000 million two hundred eight

θemânien milyeunan. θomma fiseb el anwâ^h el
eighty million. Then he computed the kinds (races)

insêniya bil inqusê^hm.

human separately.

28. U^hlân. No^hflin ila' el jomhour, enna el kawâjâ

A notice. We notify to the public the monsieur

Ṭabd Allâh Hasoun el bâri^h fie fenn il ta^hswier bil
who excels in the art of delineating with

yed, wa el monfârid bil ittiqân hê^hih e^h sanâ^hfa bi hê^hih
the hand the unique in the perfection of this profession

el bilâd,—moste^hrudd li ṭamal collⁱ ma^htloub yoqaddam

(is) ready to perform every demand (which) is presented

liho min e^h ta^hsâwier il mokterifa. Wa ce âêlic, youjad
to him of drawings (paintings) diverse So too, is found

ṭandoh, te^hit e^h ṭalab, ṭudda min e^h ta^hsâwier il lâzima lil
under demand a number of drawings necessary

cenêyis wa lil boyout. Wa hou, ṭada ṭan ittiqân
churches houses. besides the perfection of his

Ṣanâṭatoh, yabieṭ bi suṭr rakuiṢ. Fa man arâd bi ṭalab
workmanship sells at a rate cheap. whoever wishes to demand
minnoh xai'en, li yaḥḫur ila mecteb
of him (any) thing let him present himself at the office
Ṣaḥiifatna.
of our paper.

29. Ḥarieqat Tooley Street, el leti naxiyat fie Londra fie
The conflagration of which arose

22 Ḥazierân, cênet lem tezel motewâṢala(ten) li Ḥadd 1
June did not cease continuing to the limit of 1st
Temouz fie ma bain arbaṭat eswâq, Ḥaiṯoma* cênet ibtedat.
July between four streets where it had begun.

30. Marsielia fie 6 Temouz. Lâ axṣâl ṭala el Ḥarier. El
Marseilles on 6 July. No dealings in silk.

qarḌ el ṯoṯmâniey 77.
Ottoman loan

31. Inna Ḥaḏrat ṢâḤub-el daula Dâoud Bâxâ, leilet el
arbaṭâ il mâḏuya, ejâb iltimês el kawâjâ Jarjis Madwar,
Wednesday accepted the entreaty of Mr. Georgius
fa xarraf menziloḥ lil ṭaxâ. Wa cênat leile zêhiya bil
honoured his dwelling supper. a night gay with
anwâr wa êlêt eḷ ṭarb: fa qaḏat daulatoh
lights instruments of emotion ended (it) his lordship (*nom.*)

* Ḥaiṯoma, *wherever*, is classical; but Ḥaiṯ, *where*. Catafago gives Ḥaiṯoma, *where*, which seems to be common, but less correct.

mesroua(ten) bi ma teqaddam lihe min el kadâmât.
delighted with what was presented to (it) of services.

32. Inna el zienat el leti ʿġarat fil Istênat el ʿġalieya, bi
As to adornment which was in Sublime Place, on
forʿat el jolous el seʿfuid el homâyouniey, cênat
occasion of the sitting (on throne) happy imperial, it was
ʿġala fâya ma yecoun min el behjat, el leti azherathe
extremity of what may be of delight displayed
jemieʿ el ʿehêli min el milel il mokterifa fie jamieʿ xawârîʿ
all the families of the sects diverse in all the roads
el Istêna wa maġallâthe wa nawâġuihe dâkılan wa kârijan;
places precincts within without
ġatte' cên ranien el afrâġ wa el sorour yowâʿsul el ʿefâq
so that echo (tinkle) of joys delight reached horizon
mokbiran bi afrâġ el ʿommat, el leti lem yecon nauʿ min
declaring joys nation, which there was no kind of
meserrât, illa wa azheratoh bi ibtihêj ʿġazuim.
joyfulness but it displayed it with mighty glee.

33. Nehêr el eʿġad fie 7 Temouz, qad jaʿ ġaġrat ʿġâġub el
The day of Sunday July came
daula Qabuʿân Bâxa ila menzil ġaġrat sefier daulat
Gate-holder Chief lodging ambassador
Ingilterra el fakiema, Sir Henry Bulwer; (el leʿi uʿġterâġ
mighty (on whom supervened
marġ lêzemoh el firâx;) lecei yeftâqid
illness (which) caused him to keep his bed) to inquire after

aḥwâl ṣuḥḥatoh min ladon ḥaḍrat il ʿaḥd il xâḥênîeyat il
the state health on the part of personage regal

jeliela. ʿEmma ḥaḍrat eḷ sefier fa cên mamnounan jiddan li
august. But ambassador obliged at

ḥêʿe el iltifât il ṭazuim; wa terejja ḥaḍrat ʿâḥub eḷ daula
attention besought

Qabuṭân Bâxâ, en yoqaddim texeccorâtoḥ wa mamnounieyatoḥ
present his thanks obligation

ila jânib il ṭarx il molouciey; cema rawâḥ morâsil
to the side of throne royal as narrated it a correspondent

min el Istênat il Ṭalieya ila jornâl Esmier.

from Sublime Place to journal Smyrna.

34. Aḥwâl Ameriece lem tezel bil irtibêc il ṭazuim
Circumstances of continued in entanglement yast

min jihet il ḥarb bain el janoub wa eḷ ximâl. Wa lilʿen
in respect to the war south north. hitherto

lem yeterajjah eḷ naʿr li eʿḥad, wa leis siwa' el
did not preponderate victory there is nothing *but*

aḍrâr el jesiema lil farieqain, el leti laḥaq teʿḥierohe
huge losses two parties of which has reached the impress

bi ecḥar aqsêm el corʿe, li sebaḥ taṭṭuil il
to most parts of the globe by reason of the disabling of the

matêjir il moteṭalliqa maṭ tilc el bilâd.

commerces connected with that country.

35. Maḥâcim Ingliezieya. Inna el ḥumâr, lâ yejib
Courts of Justice English. As for the ass, not behoves

en naθqol ṭalaihi ecθar min el insên. Wa liΔêlic, teḥarracet
that we load on him more than therefore was stirred

ṭairat el Ṭabaṭuiya Clark fie eṣḥad eswâq Londrâ,
the zeal of the policeman in one of the streets of

Haiθoma nazar ḥumâran mescienan, yaḥmil fauq
(Haiθ, *where*) he saw an ass wretched (who) carries above his
ṭâqatoḥ ḥumlan θeqielan. Wa maṭ ḥêΔe, fa cên ṣâḥuboh
strength load heavy. in spite of his owner

(el mosemma' William Abbot) sêciban ṭala ḥêΔe el ḥaiwân
named pouring on this animal

el mescien wâbilan min el ḏarb il xadîed ṭala raṣoh wa
wretched a shower of beating violent on head

ṭuḏâmoh wa janboh wa jamieṭ jawâriḥ jessedoh; Ḥatte' cên el
bones side all limbs of body until

damṣ yesiel minnoh min collⁱ mecên. Fa elqa' el qabḏ ṭala
blood streams place. he laid arrest

ṣâḥuboh Abbot; θomma meθθeloh ṣemâm el qâḏu.
his owner ; then submitted him in presence of magistrate.

Fa seṣeloh qâyilan :
he asked him saying :

(Qâḏu.) "Li mâΔe ṣeΔeit ḥêΔe el ḥaiwân?"
Why hast thou illused this animal ?

(Abbot.) "Ceif tosemmi ḥêΔe ḥaiwânan? wa hou
How dost thou name this an animal? and he is

ḥumâr; lâ ecθar.
an ass; no more.

Q. "Wa azönn, enna el ecθar tewaĤĤoxan min el iθnain,
 I think, that the greater in brutality of the two
 leis hou el Ĥumâr. Wa lêcin li mâΔe aujaĤteho bi hêΔe
 is not the ass. but why hast thou pained him on this
 el miqdâr? Fa hêl bi hêΔih el wâsiĤa yamxi ecθar?"
 scale Will he by this means walk more?

A. "Lâ! bel biĤ Δudd, cên yanâm. Wa lêcin ana
 No: on the contrary, he went to sleep. Yet I did
 mâ aujaĤtoh."
 not pain him.

Q. "Ente Δarabteho Ĥala ra^ssoh wa Ĥala ĤuĤâmoh,
 Thou didst beat him on his head and bones
 Ĥatte sêl eĤ dam^s min jirâĤoh."
 until streamed his wounds.

A. "Ah bâh! hêΔe leis bi xai^s Ĥala el Ĥumâr. Fa ^ʿinni
 Ah bâh! this is nothing In fact I (am)
 maujouĤ ecθar minnoh; li^senna imrâti waledat,
 pained more than he; for my wife has given birth
 wa lem taĤad taqdir en taĤmel Ĥamelan, maĤ enni
 has not been longer able to do work although I (am)
 bi Ĥâyat il uĤĤiyâj ila kidmethe.
 in extreme need of her service.

ĤuinaiaĤin teqaddam eĤ ΔabaĤuiya, wa qâl:
 Just then came forward the policeman, and said:

"Yâ moulâ^si! inna el Ĥumâr, qaddamtōh
 master, as for the ass, I have presented him (brought

ila bâb il maḥcema. Fa 'in aradt en tefḥaṣoh,
 him) to the door of the Court. if thou wish to examine him,
 qoum bina, li nangor bi eiy ḥâle hou." Wa lil ḥâl
 get up with us, that we see in what state he (is). instantly
 karaj el qâḏu Cenouces, maḥ cêtim sirrihi wa collⁱ
 went out the cadi Knox? with his secretary
 mowazgufeihî li ziyârat il ḥumâr il mescien, el leḍi cên
 his functionaries to visit the wretched ass, who was
 bil jehd yestaṭuif el woqouf ḥala qawâyimoh. Wa ḥuinima
 scarcely able to stand on his legs. as soon as
 rajaḥou li mecênihom, qâl el qâḏu ila el moxtéci
 they returned to their place the (man) complained
 ḥalaihî: "Ente waḥx: fa 'innec bi collⁱ qasêwa wa
 against: Thou (art) a brute thou cruelty
 faḏab ḏarabt ḥêḍe el ḥaiwân el mescien. Fa aḥcom
 violence didst beat I judge
 ḥaleic bil sijn xehran: wa ete'èssèf li ceuni
 against thee with prison for a month I regret at my being
 lem aqdir ejid lèc quṣâṣan aḥzam."
 unable to find a punishment greater.

Fa karaj el maḥcoum ḥalaihî; wa hou yaqoul
 went out the (man) judged against he says
 motemarmiran: "El ḥumâr mâ hou xai^c: wa maḥ ḥêḍe, fa
 grumbling is nothing for all that,
 'inni qad ḏarabt imrâti ècḥar; wa lem yoḥcêm
 I have beaten my wife no(thing) was judged

ṭalaiya, illa bi ṭemâniyat eiyâm fil sijn.”
 against me, except with eight days in prison.

36. Yoqâl, enna el Ab el Moqaddas qad nâl ṣuḥḥatoḥ
 It is said, Father Holy has obtained his health
 el temma, wa mozmiṭ en yoḥâfuz ṭala siyâsetho, el leti
 complete he is hastening to attend to his administration
 etbaṭhe(?) li ḥadd elʿên.
 to the limit of now.

37. Inna Ḥaḏrat Ṣâḥib el seṭâda Ṭorya Bâxâ, moteṣarriḥ
 his honour, lord of felicity, ruler, rector
 el Qads el xarief, qad qaddam li kidmat il
 of Jerusalem the noble, has presented to the service of the
 jonoud il xâhênieya baḥlain wa jawâdain; wa
 troops regal two mules two steeds (chargers)
 qob(b)ilet teqaddametoh hêḍih bi collⁱ maḥzouziy.
 was accepted his present happiness.

38. Inna Ḥaḏrat Ṣâḥib el daula wâli Ezmier, qad
 governor of Smyrna
 manaṭ Ṭabâṭat faznat Armenieya, zaharat bil
 has hindered printing poem? (which) appeared
 moddat il ʿekiera bi tile el mediena, b'ism “El Zèhra”
 space of time latest in that city, with name
 liʿenna cênet Ṭobiṭat bi doun istieʿḍên au rokṣa min el
 it was printed without asking leave or permission
 Hocouma.
 government.

39. Nehêr el ê^sHad fie 11 Ab, Tand el sêtat il θêmina illa
 Sunday August hour 8th all but
 kamse daqâyiḡ, Hadaθat fie Ezmier rajfa qawieya min
 5 minutes occurred Smyrna shock strong
 zelzelet il ^serΔ.
 quake earth.

40. Cotib min Eidien el celâm el^sêti :—Inna el eθmâr
 Was written discourse following fruits (crop)
 el tien tesquṭ min el afṣân dâyman : wa qad qiel, enna nuṣf
 figs drop boughs always it was said half
 el maḥṣoul qad aḥib bi hêΔih el wâsiṭa ; wa enna, el leΔi
 crop is gone means that what
 baqa, radi jiddan ; wa coll hêΔe, min el marΔ el leΔi
 remained, bad (is) from the disease
 istaḥwaz Tala hêΔih el eθmâr.
 has taken possession of this crop.

41. El simsim wa el qoṭn bi Hâle jaiyida fil waqt
 sesame cotton (are) in excellent condition
 il Hâḏur : innema rieḥ el ximâl, el leΔi hebb bi hêΔe el
 present only wind north has blown
 esbouṭ, qad aḏarr jiddan biḡ zeitoun, wa ceser ceθieran min
 week has hurt olives has broken much
 afṣânoh. (*his boughs?*)

42. El Harr xadied jiddan, Hatte' ^sinnoh lâ yoṭâq ; wa
 heat intense so that even it is intolerable

zelêzil el ʿerḏ motewâṣule. Wa qad axʿarna bi ʾemâniya
 quakes of earth continuous we have felt eight
 rajfêṭ bi moddat sêṭât qaliele.
 shocks space of hours few.

43. SêḤat el Ḥöboub moteḤassenat el aḤwâl. El
 Area (Market) of grain (is) improved

mânifâtoura lem tezel motenaxxuʿa: waʿemma mâl el
 manufactures lively, active goods of the
 qabbân, fa aqall Ḥarace minhe.
 large* scales, less movement of them. * Heavy goods.

44. Jelâlet el Imperaʿöür Napôliôn qad tewejjah min
 Majesty has turned his face (*set off*)

Pâries ila Viexi fie Fransê; wa qâbaletoh el ʿehêli bi
 Paris Vichy confronted him the people
 ibtihêj ʿazuim.
 delight

45. Akbâr Iʿâlia el janoubieya toʿflin bi qalâqil jadieda;
 News southern inform disturbances new

wa enna el jinerâl Cialdieni noʿṣub qâyidan li jaix il
 that general is appointed leader army of the
 janoub: wa yeteʿemmeloun enna ḤöḤouroh fie Nâpoli
 south they consider (*expect*) his presence in Naples
 se-yohemmid el hiyâj.
 will quell the uproar.

46. Lem yezel el uḤʿurâb motemeccinan fie aqʿâr
 Did not cease commotion growing strong regions

Ameriece; wa lem tezel el Ħarb el ʿehlieya toheddid el
 of America war domestic threatens
 jamieṭ min el farieqain.
 whole two parties.

47. Inna Ṭömdat bilâd el Majâr qaddamat li jelâlet Im-
 (*Diet*) of Hungary presented to Majesty
 perâṭour il Numsê el Ṭarġ el moteġammin teṭallobât
 Austria address containing demands
 bilâdihom: wa auṭadathom jelâletoḥ bi uṭṭâ el jawâb
 of their promised them to give answer
 Ṭala* mă, bihi ṣâliĤ el memlece wa kair eḷ xaṭb el
 according to the interest kingdom good plebs
 Ṭömoumiey. * According to that wherein (is) the interest, etc.
 common.

48. Yoqâl enna el Höcumat el Fransêwieya qad uṭtemadat
 It is said that government has resolved
 en toxayyid mienâ Ṭascerieya b'izê jezierat el Dirli,—aṭni,
 to establish a harbour military opposite island I mean
 ma-bain Brest wa Xerbouj,—maṭ Ṭamel maidân fesieĤ,
 between besides making area spacious
 yomcinoh en yesêṭ arbaṭuin ʿelf jondiey.
 which may possibly contain 40,000 soldier.

49. YelouĤ ennoḥ ṣâr el uṭtumâd Ṭala naṣb Mousiou
 It is evident the resolve to appoint Monsieur
 Bandieni sefieran fauq el Ṭâda, wa moṭtemidan mofawwaġan,
 ambassador beyond custom trustee entrusted

li daulat Fransê b'izê memlecet Iṭâliâ el jadieda; wa
to govern^t *coram* kingdom new

Mousiou Bicêrâ sefieran li Iṭâliâ fie Fransê.

50. Inna ṣuḥḥat janâb sefier daulat Ingilterra b'izê
health of the Sire Ambassador of *coram*

el bâb il ṭâli qad ittejehet liḥ teqaddom; wa yoqâl,
Porte High has faced round towards* advancing

ennoh se-yeḥheb li tafyier il hewâ li[°]ejl nawâl
that he will depart to change the air for the sake of attaining
ṣuḥḥatoh el tēmma.

his health complete. * Has taken a turn for the better.

51. E[°]ḥad vâpourât el Messêjerie el Fransêwieya, el
One of steamboats Messenger

mosemma' Prouisien [bi Rawiesien?] cên montazaran min Souria
named Perousine? was expected from Syria

monḥ nehêr il iṭnain el mâḏu. Wa mieṭâdoh, en
ever since Monday last. its promise (of time) (was)

yeḥheb ṭêni yeum ila Marsieliâ; wa lil[°]ên lem yaṣul.
that it go 2nd day to hitherto it has not arrived.

Wa ḥêlic, li ḥâdiṭa jarat fie [°]êletoh, fa
that (was), for an accident (which) happened in its engine

[°]ekkaratoh fie Rôdos. Wa[°]emma xaḥnoh, fa qad jâ[°] bihi
retarded it at Rhodes. But its cargo, came with it

el vâpour el Rousi, el mosemma' Xersonês.
the Russian steamer, named Chersonese.

52. NawâHu Tesêlia motemettiîa bil hedou
 Borders (Tracts) of Thessaly (are) enjoying repose
 wa el râHât el têmma, bi himme wa funâyat HaArat SâHub
 rest complete, care providence owner of
 el daula wa el behê Tâÿib Bâxa.
 lordship brilliancy

53. Jelêlet melic el Swied, baîd ziyâretoh Pâries, qad zêr
 Majesty Sweden, after his visiting Paris had visited
 mediena Londrâ, wa doîa' lil Taxâ Tand SâHub el semou, el
 was asked to supper highness
 Lôrd Palmerston.

54. Xâtât el akbâr Tan moqâbala(tin) se-taH'sal
 Is diffused the news of a confronting,* *which* shall happen
 fie mabain jelêlet Imperâÿour Napôliôn, wa jelêlet melicet
 between his Majesty the Emperor queen
 Ispâniâ. * A personal meeting.

55. Gazettet Bombây fie 27 Temouz aflanat, bi'enna el
 hewa el aSfar qad fetec bi maqâTaTât mokterife fil Hind.
 air yellow (*cholera*) had attacked districts divers in India.

56. Yoqâl enna leis ittifâq bain Æabâÿ ul Tumârat il
 It is said, that is no concord officers fleet
 Fransêwieya wa Æabâÿ ul Tumârat il Ingliezieya; li'enna el
 Fransêwiyien yoriedoun en yecounou wâHdihom el MoHamien
 the French wish to be alone they Protectors
 Tan jezierâ Madaqasqâr b'isrihê.
 of island collectively.

57. Qad Hadaθat zelzele řazuima fie Antiegou fie Ameriecê :
 fa hodimat hêΔih el mediena : fa mâť bihi min Δêlic řelfân
 was demolished this city : died from that 2000
 nefsen.

58. El xiqâq lem yezel fie Ameriecê ; wa lem tezel el
 schism ceased not in
 istiřdâdât el Harbieya.
 preparations warlike.

59. Inna HaΔrat řâHub el řazama wa el iqtidâr, maulâna
 grandeur authority, our master
 el solťân el ařzam qad arsel ila el řarb-a-kâna miqdâran
 sultan mightiest had dispatched Mint a quantity
 wâfiran min řewâni el Δeheb wa el fuΔΔa, mať el řemr el
 copious vessels gold silver order
 řâli bi řarbihe řömlaten.
 high to stamp them for coin.

60. Ceteb jornâl Ezmier fie 9 Ab :—Qad ořlin bi ařwât
 Wrote journal August : was notified by cries
 el silâĤ, nehêř el řelâθa, fie 6 Ab, řand el sêřat el
 “all’arme” (alarm) full day Tuesday at hour
 řâxira mesê, ixtifâl el nâr fie řâyih el Islâm. Fa terâceΔ el
 10th morning, activity of fire quarter ran together
 nês ; lêcin bil bâřul cên ijtiheđ li uřfâihê : li řenna
 men : but in vain was the effort to extinguish it because
 hoboub riyâĤ el ximâl ezêđ el lehieř, wa
 blowing of the winds of the North increased the flame

esra^î bi imtitêdoh : wa lâ sieyima li^{enna} el ʕâyi^î, elle^Δi
 hastened to extend it especially quarter wherein
 naxabat bihi el nâr, cên jamie^{to}h min el ak^ʕâb, wa qarieba
 shot (up) the fire all of it planks (wood) near
 boyoutoh li ba^îḏuhe [ba^îḏ], nazaran li ḏaiqat
 its houses to one another *in respect* of the narrowness
 eswâqoh wa xawâri^{the}. Fa cênet el mo^ʕuiba ʕazuima, wa
 of its streets and its roads. was calamity vast
 el kisêra tōmoumieya. Wa isteqâmat ehwâl el nâr tis^{ta}
 loss general continued the terrors of the fire 9
 sê^îât, doun en testa^îtui^î ʕala teuquifihê qouwa baxarieya,
 hours without that shall avail to stop it force human
 nazaran li sor^îat mesierihe ʕala janâ^î ul hewâ. Wa lemma jât
 speed of its march wing air. when
 el sê^îtate^î sêbi^îta min el ʕabâ^î, tewaqqafat el nâr, ba^îḏama cênet
 daraset seba^îtata^îʕxar ḏâḥuya(ten) wa ḥayan, taḥtewi ʕala
 levelled 17 township parish, (which) contain
 seba^î mi^{enna} wa seba^îuin beiten, wa ṯelê^{ṯa} jawâmi^î, wa
 700 70 house 3 chief mosques
 arba^îta mesêjid, wa ṯelê^{ṯa} medâris. Wa lau cênet lâḥaqat
 4 mosques 3 colleges if it had reached
 bi ʕâyi^î el Yehoud, le mâ cên lair Allâh ya^îḥlem, ila ^{enna}ein
 quarter Jews, none save God knows, whither
 montehêhê. Wa qad auqa^îat hê^Δih el mo^ʕuibat el morie^îta
 its end. has thrown down this calamity awful

ecθar foqarâ ʿehl el Islâm bi Hâle moʿzine; liʿenna ʿolouf
 poor people state mournful thousands

minhom, aʿbâhou bilâ meljaʿ, yestegulloun bil kiyâm, au
 (who) passed morning refuge, shade themselves in tents

yaʿtroʿloun wojouhehom li ʿarr il xams.
 expose faces heat sun.

Rijâl el Höcouma qad ʿamalou ma yajib ʿalaihom. Fa
 Men of the Gov^t had done what was a duty

ʿasêcir el moʿhâfaza wa el ʿaupajieya wa baʿhʿârât el sefâyin,
 soldiers of garrison artillery crews of ships

homma ixtafalou bi himma, yaqʿsar ʿanhe coll^o
 these worked (were busy) earnestness falls short of it

medieḥ. Wa lâsieyima el wâli, ʿoḥmân Bâxâ, fa ittejeh bi
 eulogy (*nom.*) especially Governor set out by

nefsoḥ li maʿall il moʿsuiba, wa meceḥ ʿatteʿ el ʿabâḥ.
 himself place of calamity tarried until morning

Waʿemma baʿhʿârât el qabaq el Fransêwi Fôntounoui wa
 But the crews of ship of the line Fontenoy?

el vâpour Hêroun fa qad heraʿou ʿand zohour el ʿarieqa maʿ
 steamer hurried at appearance of conflagration

ceḥier min ʿabâyuthom, wa qaddamou kadâmât collieya ila
 many of officers offered (gave) services entire to

el mediena, ʿaseb xaʿârathom. Wa ce ʿêlic ceḥieroun min
 the city, cleverness. so too many of

aṭyân el tebaṭat el ajnabieya qad aḡherou jesêrathom bi
 gentry subjects foreign displayed bravery
 teuqief el nâr, Hâl mesierhê.
 stopping during its progress.

61. Qad fotiH fie 6 Xobâṭ [1862] majlis el Parlemân fie
 was opened February assembly in
 Londrâ; wa telat jelêlet melicet Ingilterra fiehi koṭbathe el
 London; read majesty queen her address
 senâwieya, toṭlin bihe sorourhe wa irtiâhe min
 annual in which she declares her joy satisfaction
 ṭulâqâtihe maṭ qouwât Euoppa el ajnabieyat, el leti lem
 connections powers of foreign which not
 tezel moxaddada bi ribâṭ ul Hëbb. Wa ṡiqathe, bi ṭödm
 ceased strung tight bond amity. her trust (is) in non-
 wojoud sebab, yestaṭuiṭ en yaÄörr bi SölH Euoppa.
 existence of cause (which) may be able to hurt peace of
 Ṥomma tecellemat ṭan el teswieyât il morḏuya el leti
 Next she spoke concerning settlement satisfactory which
 jarat maṭ Ameriece, bi köSouṣ Hâdiṡat il sefenat
 took place with in respect to the occurrence of the ship
 il Ingliezieya; wa ṭan ittiHâd il qouwât il Ṥelâṡ fie mesielet
 [the Trent] agreement Powers Three question
 il Mecsiec; wa ṭan tejriedat il Suin, wa axġâl Marâcix.
 Mexico expedition of China affairs of Morocco.

62. Ila' Haḏrat* el moxtericien. Bi collⁱ sorourⁱⁿ
 To Messieurs contributors (subscribers). With all joy

noqaddim el tehêni ila 'l jemieî bi dokoul hêΔe
 we present congratulations to all on the entrance of this
 el tâm el jadied, sê^silien el Maula', en yajîaloh
 year new asking the Lord (Master) that he make it
 tâman mobâracen, maqrounan biî teufieq wa 'l nejâH.
 a year blessed coupled with prosperity and success.

Noîlin ila' Haîrat el moxtericien fil Iscendarieya, enna
 We notify to (our subscribers) in Alexandria that
 hêΔe el îadad faqaî, elleΔi hou auwal îadad hêΔe el tâm,
 this numero only, which is first numero of this year
 yaşulhom min yed wecielina el kawâja Escender
 will reach them from the hand of our agent Mr. Alexander
 Toubeni: wa min baîdoh narjouhom, en yestelimou
 henceforward we entreat them that they receive
 jornâlêthom min wecêlêt el Posîa; li^sennena
 their journals from the agencies of the Post because we
 norsilo^h† li colli minhom râsen, marraten maî el
 dispatch *it* to all of them by the head, sometimes with the
 Mescouvi, wa marraten maî el Fransêwi, ^sem el Nimsêwi.
 Muscovite, sometimes with the French or Austrian.

63. Inna el mosêhimien fil îarieq bain Beirout wa
 As regards the shareholders in (rail)way between
 Damaxq, elleΔien el^sên lem yadfaîrou el qisî el ôêliθ el
 Damascus, who now have not paid instalment third

* Haîrat, *presence*, used like Majesty, Excellency, as a title; but alike for the sovereign or for any respectable person.

† Jornâl, *masc.* though as a foreign word, it has *pl.* in -êt.

maṭloub monΔ xehr Xobâṭ, norsil eshêmhom ila
 demanded since month February we shall dispatch shares to
 Baries, lecei tobâṭ honêc bi moujib el mâdda 11,
 Paris, in order that may be sold there by virtue of article
 el motefalliqā bi Δêlic, min qawâniēn eḷ Xarâce;—iΔe
 relating to that (topic) of the canons (rules) Association if
 lem yadfaṭou hêΔe el qisṭ min elʿên li Ḥadd 15
 they (shall) not have paid this instalment limit

Temouz el qâdim.

July approaching.

Inna el mosêhimien, elleΔien dafaṭou el qosouṭ li
 As for the shareholders who have paid instalments up to
 Ḥadd elʿân, yejib Ḥoḏourhom min ibtidâ xehr
 the present time, is right their personal presence beginning
 Temouz el qâdim ila maḤall eḷ Xarâce yeumieyan, min
 July approaching, place (office) the Company daily from
 eḷ sêṭa 9 ila 11, li qabΔ el fâyidat el mosteḤaqqā lihom.
 hour to get-in-hand interest (profit) due to them.

CORRIGENDA.

Page	26,	line	7,	for xâmiqa read xâhiqa or xâmika.
"	28,	"	3,	for Tâfi read Tâfi.
"	34,	"	13,	for Dar read Dâr.
"	48,	"	3,	for Mân read Mân.
"	111,	"	7,	for an adverb, read a preposition.
"	115,	"	15,	for <i>أجرام</i> read <i>أجرام</i> .
"	119,	"	4,	for Dimaxq, read Damaxq.
"	136,	"	4	from bottom, for Ircebt read Racebt.
"	137,	"	3,	for Tîleic read Tîleic.
"	140,	"	2,	for sit, read set. (N.B.)
"	147,	"	5,	for shall, read shalt.
"	148,	"	10,	for does, read dost.
"	155,	"	3,	for for keif, read ceif. (N.B.)
"	156,	"	7,	omit than.
"	158,	"	10,	for qabla, read qablan.
"	159,	"	13,	for <i>ʿemarac</i> read <i>ʿemrec</i> .
"	159,	"	3	from bottom, for weqt read waqt.

In many places I have failed of rightly placing the dot under *l* (of *El*), which a diligent student must correct. A zero would certainly catch the eye better. I may add that the typefounder has mounted *ṭ* on a taller stalk than I intended; and I now wish I had taken away the stalk entirely, and made the letter like a crescent-moon shield. Moreover, I wish *ʿ* to be only of the same height as *s*, and the small *Δ* to be narrower than it is here.

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